# CHRISTIAN CENTURE

A Journal of Religion

Editorials on

CHRISTIAN GOOD-SPORTSMANSHIP
IS THINKING A CRIME?

Articles on

MISSIONS AND NATIONALISM
THE RELIGION OF KING TUT

Fifteen Cents a Copy-May 3, 1923-Four Dollars a Year

# MAKE CHILDREN'S DAY DECISION DAY

Order a Complete Equipment for the Sunday-School Music

# The Hymnal for American Youth



Edited by H. AUGUSTINE SMITH, A.M.
Indorsed by the Leading Sunday-School Workers of the Country.
A Virile Book—Made for the Present Day.
One-Fourth of all the Hymns Bear on the New World Order.

342 HYMNS AND RESPONSES

70 Pages of Orders of Worship, Built on the Principle of Graded Worship. \$75.00 per Hundred F. O. B. New York or Chicago

FULL ORCHESTRATION OF

# The Hymnal for American Youth

Arrangement for twelve instruments. Price, \$1.25 each.

# Manuals of Hymn Study and Interpretation

Under the editorial supervision of H. Augustine Smith in connection with the

Hymnal for American Youth

- I. Hymn Stories for Children. Hymn Facts and Stories to tell to Children and Young People.
- II. Method and Interpretation of Hymn Singing.
- III. Twenty-five Hymns with Art Picture illustrations.

Price 20 cents each when twelve are ordered. Transportation additional. Single copies, 25c, postpaid.

A NEW PAGEANT FOR CHILDREN'S DAY

Boys and Girls from Hebrew History

By ANNIE RUSSEL MARBLE

Price, 25 cents

# THE CENTURY CO.

353 FOURTH AVENUE

NEW YORK CITY

Vo

LYP

tio

sit

no

# CHRISTIAN CENTURY

# An Undenominational Journal of Religion

Volume XXXX

CHICAGO, MAY 3, 1923

Number 18

EDITORIAL STAFF--EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, EDWARD SHILLITO, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Published Weekly

By the Disciples Publication Society

508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

# EDITORIAL

The Comity Battle Not Yet Won

7 HILE comity leaders continue to elaborate their plans for the closer coordination of the Christian forces of the country, there is another type of leader who sees every situation from the viewpoint of denominational aggrandizement. Preachers of denominational bias are so persuasive by reason of their seemingly great loyalties that even men who know better sometimes fall into the narrow modes of speech. Dr. A. W. Anthony of the home missions council has been very much encouraged about the willingness of denominational leaders to cooperate in the great northwest. At the recent meeting of the council a special report was made on the situation in Montana in which Dr. Anthony said: "The annual meeting disclosed the fact that all the cooperating denominations are in hearty accord after three years of cooperative relationships. All bodies regard the principles of allocation with favor. For the past three years there has been the heartiest cooperation in approved tasks and full respect for the allocations approved by the council." This is most encouraging. But when one picks up the organ of the Disciples United Christian Missionary Society, "World Call," May number, and finds Rev. B. A. Abbott, one of the supposedly more liberal leaders among the Disciples, repudiating such a principle, it is discouraging. Mr. Abbott says: "But if we do our duty, if we play our part worthily, we must have more ministers and religious agencies of our own in the great northwest, and we must not wait. No village, or settlement or town should long be without a chapel built by ourselves. Some of them may not be greatly needed now, but think of the multitudes coming, coming this way out of the future from every point of the compass! If our United Christian Missionary Society were to devote its entire home missions income to the northwest, it would scarcely meet the need." This

is the old argument and in the old fashioned mood for the over-churching of villages—get on the ground floor before the big boom comes. Christian comity would let the new communities have some voice with regard to the religious institutions that are planted in their midst.

### Another Inquisition

THE president of the D. A. R. is speaking. The occa-I sion is the annual congress of the organization held in Washington. The Revolution is history and the great world war will soon be as remote. Yet the country must be saved. And there is no fun in saving the country from its ordinary perils of ignorance and avarice. The psychology of a big convention demands more obvious perils and its zest for melodrama a villainy more deep than that which lives in all of us. Mrs. Geo. Maynard Minor meets the situation by launching a drive against 8,000 pacifist and radical teachers who have wormed their way into our public school system and are alleged to be corrupting the morals and loyalties of our youth. The congress responds with enthusiasm to her suggestion for another inquisition. Each member is asked to become a local arm of the inquisition. Peaceful school ma'ams who have the sense to see that all has not been well with the world and have the courage to adventure into new fields of thought in the hope of finding a way out of our present miseries will be asked to accept the martyr's crown for their convictions. The war is over some four or five years and the whole business tastes like a dish of its left-overs warmed up for the occasion. But it seems palatable to militant dowagers who have been starving on the vegetarian diet of peace times and are hungering for meat. As one wanders through the pages of the daily paper and comes upon such stories as this one, among others, one is established in the conviction that the greatest of God's virtues is his patience. He writes his lessons in blood and tears and then those who deem themselves wise among his children not only fail to read but would gore the eyes of those who try.

### Puerilities of Prophetic Interpretation

UTOMOBILES might have been invented millenniums ago had some of our skillful interpreters of prophecy been alive then. Dr. Pollock of Los Angeles solemnly informed the radio fans of the middle west on April 22 from the WOC station that the automobile was prophesied in Nahum 2:4 where the prophet says: "The chariots rage in the streets; they rush to and fro in the broad ways: the appearance of them is like torches; they run like lightnings." And in order to further impress his audience he declared that even the radio was set forth in the scriptures as one of the signs that the end of the age was at hand. In Zachariah 9:14 we are assured: "And Jehovah shall be seen over them, and his arrow shall go forth as the lightning." A similar ingenuity should enable us to find traces of safety razors and even lip-sticks. Since these are modern inventions, they too must be signs that the millennial kingdom is about to be set up. It is the lack of humor among religious people that makes it possible for absurd sects to flourish. This lack of humor is not characteristic of the thousands of high school boys who listen in on the radio. These no doubt have many a hearty laugh as the solemn interpretations come in over the ether. Fortunately there are other forms of religious teaching to be had. The same boys who heard about the automobiles and the radios in the books of prophecy heard within an hour a sermon by Dr. Henry van Dyke on the text, "Awake thou that sleepest." It was not a sermon to arouse humor, but to sound the deep places of the human heart. Those who are tolerant of the puerilities of the old-time method of interpretation of scripture should reflect upon the fact that this displaces the ethical and social meanings of the Bible without which the world cannot be saved. Half of the people in America never go to church. They imagine that if they did go they would hear some such nonsense as that about the Beast being the Bishop of Rome. The puerilities of preaching will pass the more rapidly now that people have a better opportunity to compare the sermons of the different interpreters.

### Sensational Humanitarianism

AR be from us any cynical depreciation of whatever kindly efforts men may make for the alleviation of human suffering anywhere, but it cannot escape notice that the beneficiaries of some humanitarian enterprises are chosen on the basis of the appeal of the picturesque or the news value of the incident rather than on account of the specific need as compared with other specific needs. A group of eight men and a woman, wintering on South Fox Island, twenty miles off shore in the northern part of Lake Michigan, were believed to be running short of provisions. It was impossible to travel through or over the pack-ice which separated the island from the mainland. Two airplanes, sent out by two Chicago papers, carried

food to the marooned islanders. There was a forced landing by one, the dropping of sacks of flour from the sky by the other, and finally a complete rescue by a car ferry-boat which broke through the ice. All of this has been material for first-page stories with seven-column heads and a spread of pictures covering entire back pages. It appears that the people on the island had little or nothing left to eat except potatoes,-a diet which leaves much to be desired from the stand-point of a balanced ration, but just what the greater part of the population of central and southern Ireland had to live on for many years. The pictures of the rescued company show no signs of emaciation. Meanwhile there are a good many thousands of under-nourished children, and a good many hundred thousands of all ages whose lives are starved and cramped out of all semblance of normal humanity, in whose behalf it would be difficult to secure so much newspaper publicity. No one will question that the sending of relief was a good deed. But the spirit of brotherhood which is to brighten and sweeten and save the world will have to learn how to operate without the aid of such adventitious elements of cheap publicity.

### May is Convention Month For Great Denominations

N OW approaches the spring convention season, which brings to the fore the interests and issues which engage the leading evangelical denominations. The Southern Baptist convention will meet in Kansas City. Preceding its sessions comes the meeting of the Baptist Bible union, the lineal successor of the fundamentalist congress previously held in connection with the Northern Baptist convention. The decisive defeat suffered by the conservatives of premillennial tendencies in connection with the convention at Indianapolis last year has led these belligerent brethren to take up their abode by the side of the Southern Baptists. On the program of the Baptist Bible union one finds the familiar names of Dr. W. B. Riley Dr. J. Frank Norris and Dr. John Roach Straton. William Jennings Bryan will have the closing word in his antievolution lecture. But the Southern Baptists up to the present time have not given much hospitality to premillennialism. Though they cooperate freely with no other sect and refuse fellowship even to their Baptist brethren in the Sunday school ranks, the Y. M. C. A. and the Federal Council, they are aggressively missionary. The Presbyterian general assembly will meet in Indianapolis. The past year has been one of renewed doctrinal controversy in the Presbyterian church but this controversy may not reach the floor of the general assembly. The conservatives of the denominations have shown particularly bad strategy in selecting as their target the most popular interpreter of the spiritual life which the American church has produced. Should Dr. Fosdick's orthodoxy come to debate, there will be an interesting session. However, the Presbyterians will be considering other things quite as important as heresy trials. A year's trial of the new mode of organization of missions and benevolence is to be reported upon. Presbyterians are growing again and their record of growth and their strategy for the future will interest every student of American religious life.

May A St

Pilgri TH distriction as significant significant was of plan, pilgri Protection ance of olics

and cially Knig pilgri Euro force make nent, days. creat

gium surar resen visite the terce infor New

antis

pathe

Stree

I we can be seen a control of the co

such likel then ence vital foug upon

pres trov shar Hig

It i

cam

### A Summer Huguenot Pilgrimage

THIS summer there is to be celebrated in Holland and Belgium the tercentenary of the Huguenot-Walloon districts and their Protestant beginnings. It ought to be as significant as the tercentenary of the Pilgrims, which was observed three years ago. The chief feature of the plan, so far as American Protestants are concerned, is a pilgrimage to the chief points of interest in the history of Protestant Christianity, in addition to the specific observance of the Huguenot-Walloon anniversary. Roman Catholics have made much of such visitations to the cathedrals and other points of interest in Europe, and have capitalized such events in the interest of their churches. Especially has this been the case since the organization of the Knights of Columbus, and other Catholic bodies. Such pilgrimages have been used to create the impression in Europe that Roman Catholicism is the dominant religious force in America. When Protestants visit Europe they make few contacts with the Protestant forces on the continent, and are content to visit the cathedrals on the Sundays. This tour should be very important, therefore, in creating a deeper impression regarding American Protestantism, especially in countries like France, Italy and Belgium, where Roman Catholicism is nominally strong. Assurance of hearty welcome has been received from the representatives of the governments whose countries are to be visited, and the Queen of Holland, the King of Belgium and the President of France are honorary chairmen of the tercentenary commission which conducts the tour. Full information may be secured from the Huguenot-Walloon New Netherlands Commission, 105 East Twenty-second Street, New York City. The project has the full and sympathetic endorsement of the Federal Council of Churches.

# Christian Good-Sportsmanship

T is unlikely that controversy upon matters of religion will be allowed to die away with old forgotten things. On every side the storm-cones are hoisted. The defenders of the faith as they understand it, are prepared to take up arms against its foes. Upon a matter of life and death, such as religion must be to every serious soul, there is no likelihood that differences will come without bringing with them conflict. Men will not agree to waive their differences upon this matter, and since the main issues are so vital, the lesser take on a derived importance. Battles are fought with almost as much intensity upon secondary as upon primary things. For who knows whether a whole campaign may not depend upon some remote skirmish?

It is therefore beyond the range of our hopes at the present moment that the church will be free from controversy. We shall have many fights. There will be sharp contentions between Left and Right, New and Old, High and Low. But it is within the range of possibility to demand that the fighting shall be Christian in temper. It is indeed an hour ni which the protagonists in the re-

ligious conflict, like other mortals, are tempted to impatience and irritation. They may display these qualities in church assemblies as surely as in a town council or a senate. There is plainly a danger in the temper of the hour which threatens the spiritual warriors as much as the political.

To provide against this danger it is not necessary to demand that the spokesmen of churches should be insipid and anaemic beings who do not care enough for the cause to fight for it. By all means let the contest be waged. But if it is a contest between those who name the name of Christ, it will be waged with the scrupulous fairness and unwearied consideration which are the marks of a Christian temper. One of the things which the church has to teach the world is the way in which men ought to differ. Too often it has adopted weapons of the world; and instead of being the teacher of a more excellent way, it has been content to learn from other societies. In a modern nation which must consist of citizens with many varieties of experience and belief, it would be a considerable gain if there were a spiritual society which had learned the art of Christian controversy.

"Let your moderation be known unto all men"—so runs the familiar translation of Paul's counsel. But the word "epieikes" baffles the translator. It means "moderation" but more than that. It means "gentleness," especially with the atmosphere which formerly gathered about that word. It is like the "sweet reasonableness" in which Matthew Arnold delighted. But it is not easy to come nearer to the meaning than in the word "considerateness." It is a word that breathes the very spirit of fair-play. The man who has this "considerateness" is one who will allow for the other side; he will scorn to take his opponents at their weakest; he will not caricature their case. Whether in controversy or in any other phase of his life a Christian will be fair.

If men were always as scrupulous in their serious conflicts as boys are in their games, there would be a more rapid advance in the spiritual life of mankind. Of certain men it was said,

> They went about their gravest deeds Like noble boys at play.

They of whom this could be justly said must be men who treat every conflict as an occasion for perfect fairplay. There are indeed many who consider it dishonoring to liken the business of life to a game. But in some ways the comparison involves a demand upon the actors in that business not less but greater than they are accustomed to give. There are moments, even in ecclesiastical debate, when the only sufficient comment is that "it is not fair play-not playing the game." To bring their action to the level of a game would be not to lower but to raise it. Neither in its temper nor in any other concerns should the Christian society be content to follow the customs of the age; it is its business to lead. The weapons of its warfare are not merely any that may happen to be lying handy. Even if other things were brought into subjection to the mind of its Lord, and the temper in controversy remained un-Christian, the society would not escape judgment. It is

Ma

the

the

teac

also

with

SOC

pro

sem

to i

fact

to a

still

Cha

of

vag

opi

able

his

law

and

kee

any

He

mu

pr

VO

bu

Sil

impossible to carry through a Christian project in an un-Christian temper. Victories so won are half-defeats.

The story of its past does not furnish the church with any perfect example in this matter. Controversy within the church has not always been marked by sweet reasonableness or good sportsmanship. One test might be applied: When we desire to know what one side in such a debate really held, should we think of accepting the words the other side attributed to it? Can we be sure that all those warriors were scrupulously considerate? When in the story of the past we have only the church's account of a heresy, do we feel sure that we know what the heretics really held?

To be fair in the selection of the thing attacked, to abstain from exaggeration or caricature, to refrain from attributing to a foe the thing which it is imagined must follow upon his premises, to avoid cheap scores which depend upon assertion of half-truths as if they were whole—these are marks of a Christian temper in controversy. Immense libraries would have remained unwritten if they had been found everywhere; nor would truth have suffered. There has been in many a controversy a passionate zeal, a readiness to suffer and even to die, an unwearying industry, but all these things are married by the lack of that considerateness which is one sign that a Christian man caught the mind of his Lord.

This fairness will be shown in the sifting of facts. In the warfare for a faith, which proudly claims to be the truth, it can not be necessary to twist or to ignore facts. An effective apologist will never hesitate to admit every fact whether or not it is at the moment in his interest to do so. The charge made against Newman that a primer of infidelity might be compiled out of his writings, is in reality the most convincing proof of his power as an apologist. He gave the other side the best possible case. Moreover, where a Christian temper obtained in a controversy, quotations would be verified; they would be set in their proper context. This simple measure by itself would purify the air; and if it robbed certain orators of some of their most telling points, there are more important things than telling points.

Men who are really concerned for pure religion can never forget either the claims of truth or the souls of their fellows, even though they are heretics, or in grave error. But would it occur to a stranger entering some ecclesiastical assemblies that the speakers are thinking all the while of the truth and the souls of men? Would it always be clear that they had no care for their prestige or their vested interests? And would it not be possible sometimes to find men whose ends are good but their means false and unworthy?

Whatever the records of the past reveal, it is the duty before Christian people today not to copy that but to begin a new tradition. Agreement they need not expect. Controversy they can not escape. But they can set in the heart of modern society a new style of warfare. Men may come to know from the way in which Christians conduct their debates that they have been with Jesus. They may say, "See how cleanly and fairly these Christians fight one another!"

# Is Thinking a Crime?

7 HEN Mr. Humphrey S. Gray of Benton Harbor. Michigan, attorney for its traction company, president of its largest bank and superintendent of the largest Sunday school in the state, gave his valuable time for several weeks, without fee, to the defense in the communist trials, it was because he sensed a bigger issue at stake than the technical question of the guilt or innocence of these particular defendants. For this he was willing to bear the odium certain to attach to his course. Not merely in his own behalf, but because the propaganda assiduously organized and distributed by the forces behind the prosecution was creating a situation in which a fair trial was likely to be impossible, Mr. Gray took the unusual course of issuing in the local press a statement to his fellow citizens. In it he puts the axe to the root of the tree and the country in his debt: "I feel fundamental principles of our constitutional liberty are threatened and endangered more in this law and in this prosecution than in all things ever done by or dreamed against the communists. This law makes a man liable to arrest for a belief, though he has never done a wrong act or spoken a wrong word."

Thirty-five of our states now have such laws upon their statute books, and many municipalities have passed similar ordinances. In the west they are usually called criminal syndicalism laws and in the east criminal anarchy laws. The south usually accomplishes the ends sought without law. These statutes are the product of hysterical fear mixed with the more or less conscious self-interest of those who desire our present property arrangements to remain unchanged. They could not have passed in normal times, but they went through sometimes unheeded and sometimes with much applause in the tensest days of the war, and in the days of the Russian revolution.

The main features of all these laws is that they penalize doctrine and they use vague and indefinite terms, thus giving much latitude to interpretation. The Michigan statute defines criminal syndicalism as "the doctrine which advocates crime, sabotage, violence, or other unlawful methods of terrorism as a means of accomplishing industrial or political reform." The California law defines the same term as "any doctrine or precept' advocating, teaching, or aiding or abetting the commission of crime, sabotage (which word is hereby defined as meaning wilful and malicious physical damage or injury to physical property), or unlawful acts of force and violence or unlawful methods of terrorism as a means of accomplishing a change in industrial ownership or control or effecting any political change." Insofar as these definitions are definite they deal with things already prohibited by existing law, they simply say it is unlawful to commit a crime. But what are "unlawful methods of terrorism" in relation to industrial and political change? When does a doctrine aid and abet "unlawful acts of force and violence or unlawful methods of terrorism?" These vague questions, which can only be answered on the basis of inference, are left to the jury and the bench in times of great excitement and intense prejudice.

These laws also generally penalize any connection with the preparation or distribution of printed matter promoting the kind of doctrine prohibited-"advocating, advising or teaching" the phrase usually runs. The Michigan statute also attempts to punish any one who "voluntarily assembles with any society, group or assemblage of persons formed to teach or advocate the doctrines of criminal syndicalism" as well as those who organize or help to organize such societies. The Connecticut statute goes so far as to provide that "no person shall, in public, or before any assemblage of ten or more persons, advocate in any language any measures, doctrines, proposal or propaganda intended to injuriously affect the government of the United States or the state of Connecticut." Likewise it holds those who rent property for such meetings of such persons. Stimulated by recent suppressions of free speech in the state, the faculty of the Yale law school has come out in opposition to a proposal in the legislature to add to the existing statute still another anti-communist law.

In his valuable volume on Freedom of Speech, Prof. Chafee of the Harvard law school has shown by analysis of war-time cases that the inevitable tendency of such vague laws is to punish men for their opinions not by any obective tests of the results but on the ground of the opinions of the jury or the supreme court as to the probable consequences of those opinions. His review of the history of the struggle between free speech and sedition laws makes it clear that the social interest has been served by moving away from the doctrines of indirect tendency and constructive intent as grounds of punishment and keeping the point of criminality in speech or writing as close as possible to the overt act which it is in the social interest to prevent. These recent state laws attempt to jail men for doctrines which may be centuries removed from any overt act. They make it a crime for men to think.

The test of such laws is always in their administration. Herein their social worth is demonstrated. At present they are almost entirely in disuse. Aside from the communist cases in Michigan, which were instigated and largely carried on by forces outside that state, California is the one place where a criminal syndicalist law is being actively enforced. There it is being used, as the espionage act was mainly used in wartime, in an attempt to suppress the I. W. W. The supreme court of the state, contrary to the supreme courts of other states, has held that mere proof of membership in that organization without proof of opinions held, deeds advocated or committed, constitutes ground for conviction. On this basis scores of men are going to prison under indeterminate sentences of one to fourteen years.

Obviously by such procedure it would be possible to outlaw any industrial organization or political party. All that is needed is evidence that can be construed as legal proof in times of excitement that the changes sought involve force and violence. In California this has been supplied by three professional witnesses, who earn a comfortable living by appearing in every case to testify that as members of the I. W. W. at some previous time, they burned or helped to burn some haystacks or committed similar depredations. For these acts neither they nor any-

one else has ever been arraigned. Other allegations of these witnesses have been disproved in court and shown to be baseless fabrications. Nevertheless on this ground an organization is held to advocate or involve force and violence and every man belonging to it declared to be thereby a criminal. This despite the fact that the governing body of the I. W. W. has three times in recent years specifically and formally declared itself against both the theory of social and industrial change by force and violence and against specific acts of force and violence, on the ground that neither labor nor society can benefit by them. Because of difference at this point they have refused to affiliate with the communist international.

Finally in California members of the I. W. W. who appeared to testify for their comrades were arrested as soon as they left the witness stand for having acknowledged membership and thereby committed a felony in the presence of the court. Later they went to prison. Finally also Miss Anita Whitney, a prominent social worker of the state, was sentenced for belonging to the now defunct Communist Labor party. This policy revives the old objectionable doctrine of guilt by association which was the bulwark of the former English conspiracy laws, whereas reform in this branch of criminal procedure has been based on the principle that guilt is personal. At last in California a citizens' committee, with some prominent clergymen on it, is working for the repeal of the law.

What is to happen to these laws in other states? To save the face of their promoters are they to remain unrepealed and unenforced until some industrial or political crisis revives them as the instrument of repression? If they are to represent the American policy toward discussion of political industrial and social change then we have thrown away our birthright and accepted in its place the inheritance from European absolutism which has always created the violent reaction which it sought in vain to avoid by the prohibition of discussion. The one possible way to avoid violent change is through maintaining the democratic method of free discussion and action based on the consent of the minority because the method of change is left open to them. At the first test are we to throw away the democratic state and plunge into the abyss of absolutism and repression?

It is obviously for those who disbelieve in force and violence to insist on untrammelled freedom of discussion even on this point, for those who believe violently in violent law and order can do nothing else but breed their like. After all it has been our legal position until lately. Regarding the liberty of the people to speak their wrongs, Cooley in Constitutional Limitations says-"and if they exceed all the proper bounds of moderation the consolation must be that the evil likely to spring from the violent discussion will probably be less and its correction by public sentiment more speedy than if the terrors of the law were brought to bear to prevent the discussion." In his work on Police Power, Freund says: "The constitutional guaranty of speech and press and assembly demands the right to oppose all government and to argue that the overthrow of government cannot be accomplished otherwise than by force. . . It is probably true to say . . . that it is

will

clai

the

Che

foll

eign

sign

nes

pre

har

tha

wh

alo

the

if

tia

ou

m

th

fic

116

in

in

de

impossible to strike at anarchism as a doctrine without jeopardizing valuable constitutional rights."

Here we get to the core of the business. Freedom of discussion is a social necessity not merely a personal right. How else shall we find the way forward? If we have laws inhibiting thinking there can be no progress. It is not only the method of change but the possibility of development that is at stake. What then is the responsibility of those who have been educated beyond the rank and file and have come to know the social value of thinking and of freedom to think? Where will our intellectuals and in particular the ministry stand in the judgment of the future if they permit to remain on our statute books laws which declare thinking to be a crime?

### Sufficient Income

### A Parable of Safed the Sage

THERE came unto me a man who was older than I, and he said, I and my wife, we are Hard Pressed, and we cannot give money for the Lord's Work. Yea, we are hardly able to live upon our Income.

And I said unto him, Cease trying to live upon thine Income.

And he asked, Upon what shall I live if not upon mine Income?

And I said, Live not upon thine Income, but upon thine Outgo.

And he said, Thou utterest a Dark Saying, and it hath no Meaning.

And I answered, My words are words of Wisdom and Soberness. No man; can live upon money as it cometh in, but only as it goeth out.

And he said, That is true enough, but if more goeth out than cometh in, surely he will be in poverty, and come to Want, and his Children shall Cry for Bread.

And I said, How old art thou, and how old is thy wife, and how old are thy children, that are to cry for bread?

And he said, I am three score and seven years old, and my wife is as old as she feeleth and looketh, and my children are grown and married.

And I said, Wherefore shouldest thou and thy wife seek to live upon thine Income from thine investments?

And he said, Any other method is Ruinous.

And I said, Not so. How much money did thy father leave thee?

And he said, Not a cent. I worked hard for every dollar that I ever had.

And I said, How much dost thou plan to leave thy children?

And he said, A few thousand shekels each.

And I said, See thou do it not. Take account of thy property, and make it last as long as thou and thy wife shall live, and Blow It In.

And he said, Dost thou practice what thou dost preach?

And I said, I started each of my children in life with a
Good Education and One Hundred Shekels, and that is
Enough. As for what Keturah and I have saved, we in-

tend to Spend it, and not deprive our children of the joy which we have had of struggling and saving.

And I said, Not so. My children are all capable of taking care of themselves, and they will rejoice in Every Cent which their parents enjoy, and so will thine.

And he said, May it be that the Bankers and Usurers can tell men how long my Money will last for me and my wife, if we seek not to save it for our children?

And I said, They surely can; for most of the wisdom that the Bankers have is in the form of Interest Tables and Annuity Tables which other men have compiled, and even the Bible Societies and the Missionary Societies know that much about a man's use of his money.

And he said, If it were so, then could I and my wife Dismiss Anxiety and Increase our Gifts for Sundry Good Causes, and live Joyously the years that are before us.

And I said, Go to it. It were well for thee and for ten thousand other men of thine age to discover what I have told to thee. Thou needest not to worry about living upon thine Income; live upon thine Outgo, and behold, thou hast enough and more.

Now these are words of wisdom that I proclaim unto all men and women who have reached the age of three score, and have laid aside a little money. Lay not up for your children treasures on earth, where Lawyers thrive on contests to break the will, and children spend in folly what their parents have earned with toil. Hast thou not toiled for these children since ever they were born, and nurtured them and educated them and given them a start in life? Go to, now, and let thy gifts to thy children be in spiritual things, so that they wait not eagerly for thy death, but dismiss anxiety and care from thy life, and live upon thine Outgo. And thou shalt have treasure for the work of God, and cash and grace sufficient for thy need.

### BY THOMAS CURTIS CLARK

### May

I F any hold a grudge against the blast
That raged from mountains tipped with ice and snow
When harsh December reigned, pray let him cast
It far, now that the gods their gifts bestow
In plenteous measure: Spring begins to strow
The waking earth with fairest flowers; the dew
Adds splendor to their charm. With row on row,
These blossoms born of winter face the blue
Of dawning May—to say that God and hope are true.

And shall we revel still in old-time hate?
Shall war entice us from the ways of joy?
Let captains plot, let wily statesmen prate—
For us this bower of beauty! No alloy
Of vain ambition shall our life destroy.
Beneath these trees, athrill with dreams of May,
Where pride and envy come not to annoy,
We pledge ourselves to seek again the way
Of love and peace, befitting children of the day.

# Foreign Missions and National Consciousness

By Arthur Jorgensen

HRISTIANITY comes to the east as a foreign religion. No logic, no kind of interpretation, can circumvent the manifest truth of that statement. Despite all our protestations, oriental people as a whole will not be persuaded that to accept Christianity is but to claim their birthright. In his opening address before the national Christian conference in China last May, Dr. Chen Ching Yi, chairman of the conference, spoke as follows: "We do not want to build a church that is foreign, but we must admit that there is still little or no sign that the Christian church in China is becoming Chinese. Christianity in China is seriously handicapped at present by being regarded as a foreign religion. This handicap should be removed. We make bold to affirm that it is the right principle, and one applicable to the whole Christian body, to expect the church to develop along the lines that will make it independent of foreign control, and free from the stigma of being a foreign institution."

### SERIOUS THOUGHT DEMANDED

I am not much concerned with what this noted Chinese leader may have said in addition to this paragraph in the course of his address. It doubtless included courteous and genuine words of appreciation of what has been done and saill can be done by missionaries. But I submit that there is enough solemn truth in the words just quoted, if concurred in by a considerable number of native Christian leaders, to give any foreign missionary society serious pause before increasing its present staff by a single man, or yielding by so much as an inch to easy-going theories of expansion. We should be grateful for such frank words spoken in love and so obviously for our edification. At the same time we should seek the forgiveness of a long-suffering Providence for the agile manner in which we almost invariably hurdle their obvious warning, and contrive by methods of interpretation that do indeed savor of higher criticism, to discover in them urgent appeals for, and ample justification of, further re-inforcements to fill "the gaps in the thin firing lines at the

Jesus was an Asiatic. That point we have a right as well as a duty to emphasize. But it does not follow that Christianity too is Asiatic. Jesus was born in Asia but his religion took root in Europe, and now returns to the continent of its birth, so overiaid with a thick crust of western accretions, much of which has little if any reference to the original content, that Asiatics instinctively detect its alien atmosphere. It is probably not a hazardous venture to say that not until Christianity overcomes this unfavorable bias, a bias that prevails pretty generally throughout the east, will it really establish its position as an indigenous faith, equipped to take its place among the influences that direct and enrich the mighty stream of ori-

ental culture. There is little evidence in the theory of missions, and virtually none in the practice, that this unmistaken aspect of world evangelization has been taken seriously into account.

### CLANKING MACHINERY

Why is it we are failing to "evangelize the world in this generation," the generation which with more zeal than knowledge first took upon itself that impressive task. The failure is obvious; the reason for it variously interpreted. Those who view the problem of evangelization largely from the missionary angle, will be inclined to cast responsibility upon the home churches, charging them with smallness of faith and inexcusable remissness in sending forth a quota of men and money sufficient to brighten up the oppressive gloom of the world's "hunger maps." For those who reason thus, the center of gravity of world evangelization is still to be found ultimately in the mission rooms of New York and London. There are hosts of missionaries and perhaps even a larger proportion of board secretaries loyal to this conception both in theory and practice. Pursuant to this conception, mighty and intricate machinery has been set up in all parts of the world. The noise of its wheels, which it must be said in complete frankness, speaks largely in the accents of unreliable statistics, can be heard everywhere. And meanwhile nobody seems to have the slightest idea of how or why the brakes are to be applied.

There is also a considerable group who, though professing to have renounced the theory, find it too great a strain upon their traditional outlook and habits to face the practical consequences of their renunciation. And finally there is a small and, one may hope, growing group who are persuaded that the missionary aspect of world evangelization has been grievously exaggerated; that the place of foreign missions in the Christianization of the world, while significant, can only, in the light of the whole task, be ascribed as quite incidental; and that the continuing emphasis upon the urgency of missions with its concomitant devotion to programs of expansion, is not only unwise but places the missionary enterprise in danger of becoming an actual hindrance, particularly in such major fields of service as Japan, China and India.

### ROBUST NATIVE ENTERPRISE

The influences which thus delimit the sphere and the significance of missions are many and varied, but they may be gathered up and given fairly accurate delineation within the ample purport of the phrase "national consciousness." Missionary statesmanship can not learn too soon, nor can it too speedily put into practice the knowledge, that the nature and extent of mission programs in such lands as mentioned above are not contingent primarily upon the faith and resources, in men and money, of the home

churches, nor upon the "needs of the field" as seen through the eyes of people who must on the whole be described frankly as biased propagandists, but rather, and let this be said emphatically, upon the rejuvenated ideals, the self-reliant purposes, and the robust enterprise of great and ancient non-Christian nations; aroused by the impact of the western world to the consciousness that if they would preserve their heritage from extinction they must be up and doing.

This is not exaggeration. No careful student can read the history of the world's Europeanization as it has been going on, say from the beginning of the nineteenth century, and not be persuaded that but for the growing selfassertion of the victims, plus the rivalries of the "civilizers," the eastern world would doubtless have been drawn completely under the dominance of Europe and America. At any rate, the strong hand of western politics, of western commercialism, and it must be added of western religion, was never stayed by any well-deserved respect for the cultural achievements of the east. These were secured against complete inundation by the speedy rejuvenation of the essential spirit of the people concerned. We think of this reaction as the operation of national consciousness. Its most striking exemplification in Asia is to be found in the history of Japan during the past fifty years. Immediate history is bringing other examples to the fore. The day is therefore at hand when national consciousness must be taken into serious account as a factor of first importance, probably the factor of most directive influence, in determining the character and magnitude of the missionary enterprise.

### CONFLICTING IDEALS

In a certain fundamental respect, aggressive missionary ideals such as characterize the present generation of missionary leadership, and a fully operative national consciousness, must be viewed as conflicting ideals. When in the course of a people's development a vantage ground is reached from which it looks out upon a new and engaging prospect, whatever the intervening difficulties it is usually stirred to a consciousness of its latent capacities and untried powers. Simultaneously there arises a sense of self-sufficiency, the will to face and do the job, which is not only a natural psychological reaction, but on the whole entirely justifiable. It is of the very genius of missions to doubt this self-sufficiency, and to make its doubt evident by virtually insisting upon the privilege of applying the remedy. Missions have never stood much on ceremony. We must not be surprised therefore if others do not see us as we see ourselves. What strikes us as an enormous boon, may strike hosts of sensible people as a nuisance or at best a wholly gratuitous performance. Everything depends upon the point of view. And despite the missionary movement's many noble exemplifications of the Christian spirit, it must be acknowledged that there is about it an eager aggressiveness, a total disregard in the last analysis of the sensibilities of others, which savors suspiciously of western imperialism, an institution devoted mainly to the self-appointed task of carrying "the white man's burden!"

Viewing the missionary movement, an honest critic, even one standing on the inside, would be obliged to describe it as abounding in zeal and sincerity but lacking in the finer manifestations of courtesy and wholesome urbanity. And while it may be necessary for the purpose of giving Christianity a world-wide introduction to ignore the scruples and circumvent the opposition of those without a clear understanding of its message, it can spell nothing but ruin in the long run to persist in doing for others what they wish to do for themselves, and what can only be done by themselves with thoroughness and permanence. Once there exists a group of native Christians not only ready but eager to assume responsibility and leadership, the position that the task should be viewed as theirs and that cooperation from foreign lands should consequently clear through them and not through the missions in the field, becomes unassailable.

### HIGH SOUNDING SLOGANS

In all these eastern lands there exist such native groups. They find difficulty in knowing how to treat us for the reason that we have never defined the aim of the missionary movement in anything but high-sounding slogans. Even in the presence of a powerful national consciousness in Japan, and a growing one in China and India, well known missionary leaders persist in defining the task of missions in terms of quantity. It is no wonder that native leaders despair of finding a satisfactory basis of relationships realizing as they do that in the judgment of responsible missionary leaders our vast machinery must be kept in motion until the last remaining "heathen" has, so to speak, been chased into his lair with the words of salvation sounding in his unhearing ears. This you say is caricature. Perhaps so. At the same time it would not be difficult to demonstrate that missionary statesmanship, if there is such a thing, is wholly absorbed with the idea that it is the work of missions to evangelize the world. and in its judgment that means everybody in the world. When missionary leaders pause long enough in the midst of their multiplying agencies, their statistics, and their surveys, to really think through their problem, in the light of history, of the best psychology, and of common sense, they will see that in so profound a task as the attempt to introduce a new spiritual experience, the most that a foreign agency can contribute is to sow the seed in love and faith.

### NOT EXPANSION BUT CONCENTRATION

From the time when native leadership is willing and fairly prepared to take central responsibility, and this time usually comes much sooner than is supposed, the watchword of foreign missions should be not expansion but concentration, and even rapid or gradual demobilization as the circumstances may direct. The persistence of expanding foreign agencies tends to divide responsibility, thus depriving the native Christians of the inspiring and invigorating consciousness that the task is theirs. Missions should now be restricted to their natural function of making a qualitative contribution. But even this task must

be a dire

Ma

pres Japa pire Japa nati

icy ago Inst of t crea

and fact with ese hav

task tior der nev

tho vea lool oro peo tho

nor me the gra

> ou: In

cal

me tri sh

te m

o v h be assigned by the native church and performed under its direction. If the foreign enterprise fails to make these adjustments and perseveres in programs of expansion it runs amuck; it loses the exhilarating sense of mission which abides only so long as motives find adequate expression. Speaking from the standpoint of a missionary in Japan this is in my judgment precisely what has transpired in this country. The force of foreign missions in Japan is as the force of a spent ball. The issue of her national consciousness and its influence upon mission policy should have been met twenty-five to thirty-five years ago; it was evaded then and has been evaded ever since. Instead of throwing ourselves unreservedly into the hands of the small but growing church which we had come to create, in order that we might serve it and be used by it, we discouraged on the whole its desire for independence and have ever since huddled together in little droves, and annually in one large drove, where we get our main satisfaction in conferring together on our immense importance with its broad implication of the helplessness of the Japanese Christian movement without us! How much wiser to have discontinued long ago the "sending" of missionaries to Japan! Clearly we have reached the time when tasks can be undertaken by foreigners only upon invitation. If the term "missionary" becomes a misnomer under such circumstances, let us lose no time in finding a new nomenclature.

### TWO POWERFUL IMPULSES

Let me summarize briefly. National consciousness, thought of in the most general terms, may be said to reveal two powerful impulses. The more obvious of these looks to the great task ahead and expresses itself in a vigorous purpose to work out the nation's own salvation. The people become restive under foreign control of any kind, though it is entirely true that simultaneously they may be absorbing foreign ideas with avidity if only they are introduced with appropriate unobtrusiveness. This phenomenon of national psychology calls for careful adjustment of mission policy. It is not enough to theorize on the subject of its intimate relation to the task and program of missions, and then go about the business of expansion as though nothing had happened. The situation calls for action. We must acknowledge the secondary nature of foreign missions, and show forth unmistakably our desire to exalt and serve under the primary agency. In general this will involve reduction in the quantity of missionary operations and exclusive emphasis upon quality. It further implies that mission boards will send only men and women who are qualified to render such a contribution. This will not be easy. It will require nothing short of a revolution in the present wholly inadequate methods of such an organization as the Student Volunteer movement. Fortunately, however, it will require a much smaller number of missionaries to operate a qualitative program than has been constantly demanded by the old "imperialistic" plan of covering the earth with a thin veneer of Christianity. Such adjustment should of course have taken place in Japan many years ago; in other

fields of activity it is imminent at the present moment.

A second very general manifestation of national consciousness may be described as retrospective. It is the tendency on the part of a people to re-examine their past, and to place new confidence in their cultural heritage. He is a superficial observer who does not see that this is precisely what has been going on in Japan, and what is beginning to transpire in China and India. From this there usually springs a commendable loyalty to the sources of their cultural values and an effort to re-interpret their meanings in the light of modern thought and ideals. A wholesome national consciousness may, and in truth usually does, become a great creative impulse.

### THE FOLLY OF "CONQUEST"

How is this situation to be met by Christian missions? Are we to come with aggressive schemes of "conquest" and with broad assumptions of superiority, expressed or implied? This will undoubtedly win a certain kind of delusive victory, but in the long run it will prove fatal. Christianity's superiority is not a thing to be shouted from the house-tops. This is particularly true as we stand in the dark shadow of the past ten years of western history. Christianity needs to regain confidence, to demonstrate that it is more than a convenient instrument of governments, that it is still able to see the moral issues at stake in life's complexities and to impart the loyalty and the vision necessary to their fuller realization. In such circumstances to tell more people about Jesus is good; to induce those already told to live out his spirit is positively imperative. Unless those already won to professed discipleship move toward a greater Christlikeness, the winning of more may well become one of the most futile tasks to which men can set their hands. The situation calls for an indubitable and persuasive humility on the part of Christians, a frank recognition that the genuine Christianization of the west is a far more urgent and at the same time more difficult task than the evangelization of the east.

### "BY THEIR FRUITS"

All this should be only too obvious to those who are prepared to abide by the Master's dictum, "by their fruits ye shall know them." The failure on the part of the Christian church to show forth this appropriate humility, and its tendency to proceed as if the solemn events of the past ten years had served only to undergird and rejuvenate the old slogans and the old strategy with respect to its missionary program are sobering manifestations of the church's impenetrability. It will require a much closer integration of western social institutions with the spirit of Jesus before the east will accept our protestations of its efficacy; if and when that noble result is achieved most of our protestations will be unnecessary. In the meantime, it will not be unbecoming for Christians to rest their case for superiority, less upon motives and enthusiasms that clothe themselves in highly organized machinery to convert the world, and more upon victories won in the open market of the world's spiritual competition.

# The Religion of King Tut

By Bernard C. Clausen

7 E are three thousand miles away. We have banished the rigor of northern skies and the chill of swift winds. We are under the blazing heat of an Egyptian sun. The air is still. It is near noon. Spread before us is a valley which seems at first glance to be unutterably prosaic. Vegetation is sparse and undernourished. Scrubby little half-trees lift their discouraged heads and seem too far gone to pant for breath. Tufts of dried, crisp grass struggle up into the gleaming light. Sand, glistening with sunshine, is heaped about in careless profusion, its surface broken by gaunt rocks here and there. Down through the valley runs a pathetic outworn gully, where once water flowed. But today, the stream is only a memory and a taunt. For the remainder of the purling brook which once laughed through this scene makes today's desolate desert even more utterly hopeless. We are in the Valley of the Kings. Nearby is Egypt's proud city, Luxor.

### SECRETS OF THREE THOUSAND YEARS

Those heaps of soil and stone and sand which mar the expanse of the valley, seem like huge geologic remnants, the jest of a creative exuberance. The only signs of activity seem to center at a little black hole dug into one of these ugly lumps. We hurry to the place. There is the sound of men burrowing within. If we understand the scene, we pause with something of awe clutching our hearts. These men are penetrating the secrets of three thousand years. This is the tomb of a pharaoh. No man has invaded these precincts of the dead since the last rites were performed. Here lies the body of King Tut-Ankh-Amen. The world is waiting for the news his burial will disclose. And a pert American has blandly named him with an abbreviation of his own-King Tut. Men are studying the pictures for their art. They are examining the mummy for its chemistry. They are evaluating the jewels for their probable price on the gem market. They are reading the inscriptions for their history. They are eager for the information on home life and customs gleaned from clothes and furniture. But we are missing the real point. This tomb means religion. Its implications are in all fields; but its motive was religious faith, and its meaning can be read only in terms of religion. The king whose wishes this mound represents was not planning for the honor of chemistry nor history nor archaeology. He was speaking forth his faith. What was the religion of King Tut?

### NOT ART BUT RELIGION

We are entering the tomb. The opening is low. We feel a rush of cool, shadowy air. The sunlight is blotted out. We cannot see. Then our eyes clear. Flickering torches are held aloft. We are inside a huge coffin-like chamber twelve feet wide and high, with a length of twenty feet. The walls of this room are covered with figures. The shadows are grotesque and significant. Here are the exquisite figures of Nephthys and Isis; here are slinking jackals and sleek cats; here are bent wings, and crowned heads; here are moon and stars; here is a huge

eye, ever open, ever depicted as watching every corner of this hidden sarcophagus, here is the sun, haloed with spear-heads of golden rays. The place is thronged with the images of scores of gods.

This is not primarily art; this is a man's religion. This is the expression of mind bewildered by the tragic complexities of many gods. Everything was inhabited, controlled, managed by some god or other. The beasts were gods; the winds were gods; the seasons were gods; the moon was a god; this silent, deep-flowing river, with its great seasonal flood of alluvial fertility, and its ravenous gnawings at fields and homes and families, was a fickle, abundance-bringing, disaster-giving god. tribe had a god. So had your tribe. Perhaps my god is stronger than yours. But if you beat me in battle, your god put mine under subjection and demonstrated his superior power. Life was a long attempt to solve the puzzle, to discover the proper rites and ceremonies for the favor of a really influential god. Just now, the sun happened to be in the predominant position, as far as could be determined. So the sun was the chief god of Tut's faith. The only possible sense of control in life came when a man succeeded in gaining the favor of a god who seemed to produce results. Even then, tomorrow might sweep him into servitude and his worshippers into desolation. A terrible, disordered phantasmagoria of unintelligible whims and indestructible jealousies,-this was the environment of life. And the walls of this tomb are mute evidence of this intolerable existence. We look upon the gallery of King Tut's many gods.

And we seem to hear a voice echoing over the hills and valleys of time, "God is a spirit, and they that worship him must worship him in spirit and in truth . . . When ye pray, say, 'Our Father'."

### THE INSTINCT OF IMMORTALITY

Our eyes are becoming accustomed now to the half-darkness, and we are beginning to see the rich treasures which crowd the chamber. Here are deeply carved beds; footstools of gorgeous design; soft fabrics of lovely color; jewels and sculptures; flowers and ferns; dishes of translucent beauty; coins of rare value; carefully preserved vessels of the king's favorite food sealed for use; here is a heap of gems valued at \$15,000,000; here is a precious alabaster vase, shaped like a chalice, as beautiful as any vase in the world, seen at last after three thousand years of hiding which had kept it from mortal eye. And if King Tut had gained his way, no one should have seen it in all the reaches of time, until at the end he came back himself to claim the beauty he had loved in life.

Something had taught men's minds that death did not end all. It seems like a naive but logical deduction from the experience of sleep. Here lies a man asleep. He seems to be dead. Only the regular, slow breathing tells us that he will soon awake. Rouse him. He lives again. Ask him where he has been. He will tell you of far journeyings. He has been hunting in a magnificent for-

h

h

C

1,

S

;

h

1-

a

is

IT

is

ie

r

n

S

f

e

d

w

0

1-

is

b

k

d

ip

es

s;

ed

re

15

ıy

rs

ıg

11

lf

ot

m

Ie.

lls

n.

ar

T-

est. He has been riding in a clattering chariot. He has been feasting in gorgeous halls. Tell him that all the time he slept you were watching him and that he was lying there upon his couch, quietly breathing, with eyes closed. He will laugh and reply, "I do not know what you were watching, but I know that I was a thousand miles away." And you begin to think. What was gone while he was sleeping? Where does that thing go when he dies? Is not death a sleep, longer and deeper than our nightly resting? Shall we not come back, as in the morning we return to our waiting bodies? Dreams,—they were not then called dreams—told men first about a soul that survived.

If then King Tut's life is but a prelude to a new life after the waking from death, all his efforts must be bent toward making preparations for his return. The tomb must be stocked for the exigencies of the next existence. The king's favorite dishes must be cooked and sealed away, ready to tempt his hunger. Coins must be heaped high, so that he may pay his royal way. The soft couches, the comfortable beds, the favored chairs, the well-loved garments must be kept from too much use here, and must be preserved against the intrusion of other men. The object of beauty which delighted the king's eyes must be enjoyed by no one after he goes, lest there be less for him to enjoy when he comes back. Life returns. Save up for it. Hoard your stocks for it. Accumulate toward it. The more you can safely collect now and maintain as yours against all comers, the more you can anticipate for your use and joy when you come back. Give away nothing you can possibly keep; every deed of sharing condemns you to poverty when next you begin to live. Every merciful act impoverishes you for eternity; every selfish achievement means riches for the hereafter. The way to succeed is to collect and keep. These treasures are a gesture of religious faith. Here is a man who thought he was making himself safe for eternity.

And across the hills and valleys of time I seem to hear a voice saying, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

### A FAITH BUILT ON CRUELTY

We can see easily now. Our eyes are clear and accurate after these moments in the gloom, and these hoarded stores can be examined for their detailed beauty. Here are carvings in gold, exquisite in technique; here are paintings which meant the work of years; here are boxes woven in carefully plaited rush-work; here are vases molded by master hands; here are fabrics of lovely softness and richness of color. The labor of hundreds of women made these garments, these dainties, these jewel designs. The skill of hundreds of craftsmen produced these thrones and couches. The backs of a thousand slaves bent under the rocks and the sand which were thrown together on this great heap. Men and women were pawns in the stupendous game of King Tut's faith. People are to be used to the limit of their usefulness, these treas-

ures are saying. There is not enough wealth, not enough labor to make many of us rich. Let the fortunate and powerful ones spend their time then in amassing greater fortunes and more power. The more slaves you have and the harder you work them, the softer will be your fate in the unborn tomorrow. Use your armies to enslave new tribes; fill your quarters with impoverished captives; use the priests for your own desires; have as many wives as possible and use them for the breeding of a powerful family, so that your sons and daughters may help to keep your treasures away from the robber bands who may invade your tomb. There is no room here for love and Life is a sordid effort after power and pelf. Weaklings must stand out of the way or be crushed. On with the Juggernauts of power. Bend your backs, you slaves! I must be rich in the hereafter.

And I seem to hear a voice saying, "I came not to be ministered unto, but to minister, and to give my life a ransom for many."

### THE GREAT ILLUSION

We have not yet reached the heart of the tomb. There is a small masonry chamber, sealed with elaborate precaution: every joint in the stone-work has been closed with skillfully compounded pitch; within that is a metalcovered coffin; and within the coffin a mummied body. The arts and sciences of generations have joined in this masterpiece of care; the traditions of a thousand priests have blended in this attempt. The dead body has been embalmed with meticulous technique; every trace of corruption has been removed; then a great winding-ribbon of impregnated cloth has been wrapped about the still form, band upon band swathing the limbs, the trunk, the Nothing could disturb this flesh. These hands must be ready to handle old beauties; these eyes must look out upon loved scenes; these lips must be parted just before the cloth closes over them, so they may be ready for eating at the moment of waking. This is immortality. So one must protect one's body from the shocks of time that it may be intact and perfect when the new life begins. This is a strictly consistent gesture of faith. If you want to save life, save it, preserve it, protect it.

A French doctor stood in the center of a crowd the other day, and waited while representatives of three governments pinned on his coat medals of honor for valor. He had been an expert in x-ray. Twenty years before, a spot in his right hand showed that the rays had begun their assaults upon him. His friends told him to stop his experiments. "No," said he, "this is what I know best. The world may be better if I keep on and find out what I can." They amputated his right hand; cut away his arm to the elbow; took off the joint to the shoulder. Then his left hand gave way. He persisted. Amputation after amputation followed. He stood there that day, his empty sleeves hanging limp from two tiny stumps, the verdict ringing in his mind, "A few months and you must die."

What of that, King Tut? Are you horrified at sight of a man who deliberately gives his life, that his fellows may be spared pain? Are you saying, "He will have no arms when he lives again." I seem to hear a voice which

says: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

You are wrong, King Tut. He that would save his life must lose it in the service of the world's need. He that would save his life by careful precautions of preserving will find that he has lost it at the end. Time has his way at last with the pitiful, wistful protests of King Tut's mummy wrappings; but time is powerless to destroy the glory of a sacrifice made for the race of men. This is the truest of immortalities—this is the story of Jesus—this is the paradox of eternity.

### JESUS AND PHARAOH

How the faith of Jesus shines against the gloomy background of King Tut's poor religion. How that loving communion with God the Father puts to shame the bewildered gropings of a frightened mind in a world of a thousand jealous deities; how the penniless Jesus, rich in the spiritual treasures of the centuries, rebukes the hoarding pharaoh; how the Servant of All makes gaudily tinsled the pretensions of the haughty monarch of men; how the sacrificial, self-forgetful immortality of Christ comments on the eager striving of that pitiable mummy. Yet how earnestly King Tut believed his own poor faith. How deliberately he spent his years living it into action. And how dully and coolly many of us lag on after the banner of Jesus, when our lives should be surging into the conflict and passion of his faith. No one can view the stupendous monument which this deluded pharaoh erected to his religion without a blush of shame at the realization of our own luke-warm carelessness about the revelations of Jesus. Perhaps we need, now and then, to see what men once believed and how energetically they lived their faith, to appreciate the gifts which Jesus brought and the right he has to kingship in our lives.

### THE TRAGEDY OF AHKNATON

For the real tragedy revealed by this tomb is not King Tut's at all. It is the tragedy of Ahknaton, the most wistful and beautiful figure of antiquity, the first lovable personality to rise above the mists of archaeology. Those who have followed King Tut's story will know that Tut was not born of the royal line. He reached the throne of the pharaohs because he married the daughter of a pharaoh who died without leaving sons to take the royal scepter. This sonless king, whose daughter brought a crown to Tut, was Ahknaton, only a few years before Tut in the unfolding of Egypt's history. Ahknaton had taken the throne under another name. His parents had called him Amen-Hotep, "a royal worshiper of Amen," and his name honored the sun-god whose rule all Egypt acknowledged as being above all other gods. Through some circumstances whose details we cannot trace, this boy-king had been inspired with great treasures of spiritual truth. Bearing a name which bound him to the old dynasties of competing gods, he came to believe that there was but one god, a god of the spirit. So Amen-Hotep changed his pagan name to Ahknaton, which told everyone that he was a believer in one true god of the spirit. He caused to be erased from the records of his reign all mention of the sun-god from the minor dieties whose worship he had inherited. He wrote a psalm, which when placed side by side with our 104th psalm seems almost like a foreshadowing in thought and language. He summed up his faith in a sentence which might have come from Jesus' own conversation as reported in Matthew: "Thou art the mother and father of all thou hast made."

### THE LIGHT THAT FAILED

By some spiritual clairvoyance he became convinced of the ultimate reality of selfish achievement, he refused to pile up stores of selfishly accumulated treasures, he stood committed to brotherhood among men, he wrote a code of ethical conduct touched with the glory of Christly love; and so sure was he of the spiritual nature of the universe that he refused to ask that his body be mummified. Where this revelation began, how it grew in his mind, we cannot tell. We know he had it. One thousand years before Jesus, a man stands out upon the horizon of history as having found the truth about God.

And his tragedy? Simply this. He failed to tell it. Why, we do not know. Perhaps lost in contemplation of the glory, he supposed it would conquer without any particular effort on his part. This much we do know. A few short years pass after his death, and his truth is forgotten. His light is blotted out. His revelation has disappeared from the minds and hearts of men. A pharaoh rules who in his life flaunts before the world a pagan name, Tut-Ankh-Amen, "I serve the sun-god 'Amen' before all other gods." Dying, this pagan King Tut leaves a great mound of stones and sand which covers a memorial of trust in the old sordid faith of a materialistic universe. Ahknaton's own daughters have taken upon themselves names after heathen deities, and Egypt has slipped back into the shadowed roads of ancient superstition, menaced by a thousand leering demons, urged on by a lust for possession and power, robbed of redeeming brotherliness, fearful lest one shred of body rot away in the service of others. We do not know how God selects his chosen people. We do know that chosen people may choose to slip back into the darkness and despair. We cannot tell how God lays his hand upon a prophet. We do know that a prophet may forfeit his calling without outbreaking sin or overweening pride-he may lose his royal calling by doing simply nothing. Hear the echoes of it from this newly opened tomb! Truth is not automatically victorious. The revelations of Jesus may be overwhelmed by generations of faithlessness unless we who know and love him tell it.

### Contributors to This Issue

Bernard C. Clausen, minister First Baptist Church, Syracuse, N. Y.; author "Preach It Again," etc.

ARTHUR JORGENSEN, Y. M. C. A. secretary in Japan.

JOHN WRIGHT BUCKHAM, professor of theology in Pacific School of Religion.

### Mother of Jesus

O MARY—
In your first glad hour, with reverent heart
And shining eyes beholding
That miracle of life and love, the babe
Your arms are close enfolding—
O rapt, adoring mother!

O Mary-

In your lowly home, through busy hours, You watch your lad a-dreaming; The magic of his deeds, his new, strange words, The light about him streaming— O puzzled, wondering mother!

O Mary-

When forgiving love and healing power
The empty rites are shaming;
When blind eyes see again, and dumb lips speak,
And crowds are loud acclaiming—
O loving, prideful mother!

O Mary-

When the crown of thorns, the cross, has come, And enemies are crying:
"Save now thyself!"—yours, too, the thorns, the cross; Your life, with him, is dying!—
O stricken, broken mother!

O Mary—
Who, like you, can know the wondrous joy
Of earth's supreme day—breaking?
So feel the peace and glory of the dawn,
From that deep sleep awaking?—
O Mary—Jesus' mother!

EVA E. WARNER.

### Student and Professor

The following voluntary expression of his views on religion by a university student was lately brought to the attention of Professor John Wright Buckham of the Pacific School of Religion, with request for reply. Both the original statement and Dr. Buckham's reply are here given to readers of The Christian Century.

### Student

THE WORLD

OULD you know how our earth was made?

Look at the stars. The process of making "earths" is going on continually. A trillion years or so ago a little piece of nebula broke off from the incomprehensively large parent mass. This smaller piece disintegrated, forming the planets, their moons and the sun. We have been cooling off ever since.

Let it be remembered that in that vast parent nebula everything earthly resided potentially—everything from skyscrapers to dreams. In some hotbed, when the earth had cooled off sufficiently to allow life (which was potential in the parent nebula), the amoeba, or some similar simple animal came into existence. The right elements in

exactly the right proportion combined under those very different and favorable conditions to form that mysterious thing, the living organism. The primitive organisms varied; the strong survived and evolved. Primitive fish possibly evolved first. Then came amphibians, reptiles, birds, mammals, man.

There! most excellent Theophilus, make answer whether I am wrong or right, and why.

COD

What has God to do with all this? Not much, it seems evident. The Greeks erected a temple to "The Unknown God." They were wise. They didn't profess to know the unknowable. What scientific evidence have we for God? None at all. He is, then, an hypothesis to explain the ultimate nature of things, according to modern philosophy.

In the evolution of the religion of the Hebrews an infinite, universal, holy, loving, personal God was attained.

The ethics of such a religion was beautiful. Can't we retain the ethics and discard the animistic ideas of God? What good does it do to pray to God? All so-called answers to prayer can be accounted for by psychology. Nature is uniform. The petitions of insignificant men will not change it. God cannot be personal—he cannot hear prayers any more than energy or matter are personal or can hear prayers. Do we flatter ourselves that we can speak to and be heard by the power that started millions of worlds in motion? How preposterous! Let us humbly, sincerely and truthfully try to find our rightful place in nature, and rightful attitude toward nature, and then we will have a philosophy worthy of reason.

In summary, let me say this: God is simply a philosophical hypothesis—an explanation of that which is beyond science. Man is simply evolved, rationalized mud. In his wisdom he has developed laws of morality and ethics. In his weakness he has linked them up with God for sure enforcement.

### Dr. Buckham

HIS statement may be taken as fairly representative of a view of nature and of religion which is now widely prevalent in American colleges and universities.

What is to be said of it?

I. In the first place, it is quite clear that much in this statement is in accord with modern science and as such is to be accepted. This is, in the main, the view of the universe which natural science leads to, apart from the deductions drawn from it.

To be sure, science is more hypothetical than is here recognized, but it is not to be expected that a student should distinguish between a well established hypothesis and a complete demonstration.

2. The assumption, however, that God can have had "not much" to do with the evolutionary process is gratuitous. Many of the leading exponents of evolution, including Alfred Russell Wallace, George J. Romanes, N. S. Shaler, Joseph Le Conte, J. Arthur Thompson and others, have reached quite the opposite conclusion.

M

gre

pre

con

mal

not

cau

ser

For

De

con

of

dat

cou

"H

ligh

the

"H

wh

tair

are

and

ma

enc

stu

sta

hu

Creation is not necessarily carpentry. Indeed, the fiat view of creation misses its true nature. The creative power may be immanent in a process as truly as consummated in an act.

3. The statement that we have no scientific evidence "at all" for God is without support, if by science is meant science in the larger sense of the term. For science takes account of facts and one of these most secure facts in human history is the fact of religious experience. As far back as knowledge goes, men have experienced, or supposed they have, Something or Some-one—many beings or one—with whom they have had to do. As this experience has become more thoughtful and enlightened, it has conceived of God in more and more rational and spiritual terms, until, in Christianity, it has reached the conception of God as father. It is easy to brush all this aside either as superstition or illusion, but it is more reasonable and more scientific to seek some reality behind this experience.

4. The supposed intercourse of human minds with God can hardly be set aside as "accounted for by psychology." Analyzed and related to psychical and physical processes it certainly has been, by psychology—but not "accounted for." For psychology, by its very nature, does not, and cannot, deal with primary causes. It is not concerned with ultimates, but only with phenomena.

"Answers to prayer," in the sense of interferences with rational processes, may have been discounted, but prayer itself as a spiritual force, operative in accordance with spiritual laws, has a firmer hold upon intelligent minds than ever before.

5. The student mind reflected in this statement grants, however, that God may be conceived of "simply as a philosophical hypothesis—to explain the ultimate nature of things." But why is a philosophical hypothesis less reliable than a scientific one? Evolution, too, is an hypothesis. Why should the latter be accepted and the former set aside?

If evolution succeeds in accounting for the genesis of the planet, the appearance of life, the descent of species, the origin of man, the hypothesis of God alone succeeds in accounting for the causal and teleological problems back of all these. Not, to be sure, with equal definiteness, for in the realm of the ultimates the factors dealt with are not tangible and concrete. Yet, when rational reflection supplements religious experience and faith exercises its rightful office, the evidence for God is ample.

6. As to man's being simply "evolved, rationalized mud" the assertion is not so bad as it sounds. If the mud has been rationalized it is certainly something more than mud. It is transformed, spiritualized, personalized. It has become person, or at least has a place within it for personality.

This is what makes evolution as capable of a religious, as it is of a non-religious, application. Granted that something of the 'muddy' nature is still left within us—a fact which Christianity has never questioned, and in some forms of it has made quite too much of—that only heightens the conviction that "a spark disturbs our clod."

This student is no iconoclast, no mere radical. He has

evidently revolted, as a clear mind is bound to revolt, from the anthropopathic God of an unthinking orthodoxy. In this revolt he has fallen back upon a reverent agnosticism.

Yet he sees the supreme worth of the ethical ideas of the Hebrews, and asks: "Can't we retain our ethics and discard the animistic ideas of God?" Yes, we may discard the animistic ideas—if by animistic is meant the crude and individualistic—but not the personal idea of God. For ethical principles are bound up with personality, and if persons are a mere by-product of nature and there is no eternal spirit "in whom we live and move and have our being," then ethics can hardly be expected to hold out against an indifferent universe.

It is in wisdom, as well as "weakness" that man has linked up the laws of morality with God. Evolution has by no means broken the link.

### VERSE

### Disciples

I N sun and storm they dared to follow him;
His genius charmed them from the multitude;
In his calm eyes they saw a far-off light;
He loved them, and with them the light pursued.

When to the troublous world they ventured forth—
Frail torches kindled in a stronger flame—
Wisdom and grace were never far to seek;
Back to his healing love his soldiers came.

O valley of the shadow of the cross!

Mourning they wandered on a hostile shore;
The Power and the Glory lived in him;
They lost him. Would the vision lead no more?

Strange rescue from the night of doubt and loss!

A sunrise came with freedom in its rays;

And, strangely, in the kingdom of their dreams,

He walks with them on new and urgent ways.

Helena Gavin.

### Sonnet

I F in your soul there be a bit of light,
However small, however dim its ray,
'Tis time to let it shine along the way,
For lo! the world seems reeling into night.
The powers of evil, rising in their might,
Throng sea and land, forgetful of the day;
Greed's hurricane is blowing; the loud bay
Of hell's fierce hounds echoes from height to height.
Hide not your little flame from paths of men,
But out into the open; let it show;
For there is need of hope, as not before.
Only the millions, vowing peace again,
Shall banish gloom, and see the morning glow—
Or Love shall die in darkness at the door.

CHARLES GRANGER BLANDEN.

# British Table Talk

London, April 9, 1923.

HETHER the Rev. Sidney Berry will accept the invitation to be secretary of the Congregational Union or not is not yet known. For some time now his name has come before the Congregational world whenever any place of responsibility has been vacant. He refused Westminster chapel, He may refuse the secretariate. If he accepts it, he will have a great opportunity for his very remarkable powers, both of speech and leadership. He began life with the inspiration resting upon him from his father's great ministry. But the son of a famous preacher, along with the inspiration he must carry the burden of comparison. He has to live up to a great name. It can be claimed for Mr. Berry that he has steadily grown in the qualities which make for a great and worthy influence in our churches. He owes nothing to tricks or affectations. He is a very true preacher, because he is before that a very true man with a simple desire to serve his master. He may not come from Birmingham. But whether he comes or not, his friends know that his decision will be made not in the light of expediency, but of first principles. For the sake of the Congregational Union, I hope he will come.

### Dean Inge's Loss

The Dean of St. Paul's, Dr. Inge, has been the center of many controversies lately. But this week he has received the deepest sympathy from all men in the hour of bereavement. Every one knows that this fine scholar and keen fighter is also the tenderest of fathers. And he has been sorely wounded by the death of his daughter Paula, a little girl of eleven. "I do not think any one could have borne suffering more bravely," the dean has said. "Her mother and myself will miss her greatly. She was the light of our lives—a real gift of God." When such a sorrow falls upon one so much in the public eye, there is only one thought in all minds. The experience of sorrow unites us, however separate we may have been, and with the common sorrow there comes the fellowship of faith and love and hope.

# "Human Nature Being What It Is"

This from The Challenge:

"A halt is reached in every discussion of political and social reform when the words are pronounced 'human nature being what it is, it follows—.' Whatever the question, some one is certain to declare with ponderous finality, 'Yes, but human nature...'

"It is impossible to ignore this dogma which is so deeply rooted as to have almost a sacred and mystical value. More than the Calvinist believed in human depravity, do these speakers, and they are many, believe in their interpretation of human nature as fixed and unalterable. It is foolish to fall back upon a stupid optimism as a refuge from this dogma. The history of the past holds too many records of failure for the sober thinker to imagine that progress can be easily won. Man has often let slip gains within his grasp, because he has not had faith and courage and patience enough for the hour. Human nature is not changeless, but it is stubborn.

"The answer is not that human nature, as it is revealed today, is equal to all the demands of the ideal life, but that human nature is itself unfinished. Not that man has attained to his full stature, but rather that he is capable of indefinite change. He is on the road; he has not arrived and since all things must be judged not by their beginnings but by their ends the very words 'human nature' can only be used provisionally. If we are speaking strictly 'human nature as it is' must be considered only a partial and temporary expression of man. It is a rough sketch or perhaps a crude caricature. What he is we cannot tell yet; what human nature is, we only know in part. But even as we see it under its limitations we can discern how plastic it may be, how

capable of expansion, how rich in hidden gifts. When the halt comes, and the ominous cry is raised 'human nature being—' we need only make answer, that we refuse to treat man who is in process of being made as though he were finally perfected. Some can indeed answer even more defiantly, now we are the children of God and it doth not yet appear what we shall be."

## The Persecutions in Russia

There is a deep feeling of abhorrence at the cruelty and blood-thirstiness of the soviet government in its warfare against both the Orthodox church and the Catholic. In some quarters their action is taken to be a direct warfare against Christ. In their resistance to any attempt to silence their witness to Christ, these priests will have with them the entire body of the nation. There are some, however, who point out that the protests of Rome and of the Eastern church would be more telling if their record when they were in power had been clear of persecution.

"Then thank the Lord for the temporal sword And for howling heretics, too,"

sings one of the lusty voices from within the Roman church. That again is a thanksgiving in which multitudes of Catholics would not join, but the church has never relinquished, has it? its right to wield, when it is convenient, the arm of the civil power. Meanwhile it is almost hopeless to make sense of the policies of the various churches in Europe. The Observer, after a note condemning the folly of the soviets, adds:

"By a freak of irony the Polish government has decided to make a somewhat parallel exhibition of folly by demolishing a famous piece of Russian ecclesiastical architecture, namely, the Orthodox cathedral at Warsaw. On May 3 it is proposed to begin the work of demolition, partly because the architecture is Russian and not Polish, partly to vindicate Polish spite against Russia. For Poles in one breath to protest against the Russian persecution of the Roman Catholic church and to emulate the same spirit themselves against the Orthodox church makes one despair of reason in the hysterical parts of Europe."

### A Call to United Prayer

The Evangelical Alliance, as its custom is, invites all the churches to unite in prayer at Whitsuntide for a world, from which the peril of war is not yet averted:

"Wherever Christian people are met there will be a unity already in being when Whitsunday dawns. We shall trace our history back to the same great days; we shall read the same records, and join in the same thanksgivings. We shall be together in spirit as they were upon whom the spirit came, when they first heard the mighty rushing winds. It is therefore with confidence that we send forth this call to prayer, knowing as we do that we shall be together in our fellowship at the throne of grace. We are deeply concerned that the church should use this season in such a way that it shall be drawn into a deeper understanding of the purpose of God, and into a more mighty service of the present age according to his will. How much this might mean for the church! How much for the nations! How much for the Saviour!

"It will be ours in prayer to lift the need of the world into the searching light of the redeeming purpose of God in Christ Jesus. Only in that light can we see clearly the problems of the nations and of all human societies. There we see what is the will of God concerning mankind, what human society would be if it were true to his purpose and where it fails. In that light we begin to understand what strife means—strife between nation and nation, strife between church and church; we measure the loss that it brings not in terms of material things but of spiritual; we discern

though it is but dimly, what our wars and rumors of wars mean to the Saviour, and to his kingdom."

### The May Meetings

The first signs of the annual meetings, which are held at this season, are before us. They are called by the name of "May," but they begin in April and they invade June. The Baptist Union is always the first of the free church assemblies. It will meet under the chairmanship of Dr. Blomefield of Rawdon. At its great missionary meeting Dr. Donald Fraser will be one of the speakers; he is also to preach the sermon for the London Missionary Society. Such recognition he has earned by his magnificent service not only in the mission field but in Scotland, where the campaign which he directed has lifted the interest in missions to a higher level. He also has published a book of African Idylls, which is an original and valuable addition to the literature of missions in Africa. The Congregational Union meets in the week following the first Sunday in May. are seven persons nominated for the chairmanship of the union, among them the Rev. F. W. Newland of London, the Rev. Arthur Pringle of Purley, and others who have earned by long service any honors their church has to offer.

### And So Forth

The visit of M. Loucheur would not have excited much attention if the French press and others had not so persistently assured us that the visit was purely a private affair. When such loud asservations are made, we begin to grow suspicious. They protest too much. . . . The proposed lunch at Leeds to Mr. Lloyd George and Mr. Asquith has not taken place. Mr. Asquith politely declined the invitation. Meanwhile Liberal reunion is proceeding in the country and for Anglesey a Liberal without adjectives has been returned. . . Whether after the budget we shall be paying less income tax, or whether our beer will cost us less, my readers will know before this is in print. The budget is near, and there are anxious inquirers waiting to know what relief M. Baldwin has for them. The forecasts of our last year's financial position have proved signally, let us hope, not intention-

ally misleading. We are better off than we expected. . . . The slight signs of improvement in trade have brought with them strikes and rumors of strikes. I hope we shall be spared another railway strike. I think indeed that the differences on the railway will be solved without a strike. But the Norfolk struggle between the farmers and the laborers is not yet ended. Most of us sympathize with the laborers. Fancy a strike upon a difference of threepence a week!

### The Great

Kinship
This is the title of an anthology which all lovers of animals will enjoy. The editor, Mr. Bertram Lloyd, rightly points out the new conscience for an ancient evil, cruelty to animals, which is clearly reflected in contemporary poetry. It would probably now be easy to find a score of humane poems about animals for every one that existed a century ago. I quote one from Mr. Walter de la Mare, a poet for whom an increase of renown may safely be prophesied.

"All but blind
In his chambered hole
Gropes for worms
The four-clawed mole,

"All but blind
In the evening sky
The hooded bat,
Twirls softly by.

"All but blind
In the burning day
The barn-owl blunders
On her way.

"All but blind
These three to me,
So, blind to someone,
I must be."

EDWARD SHILLITO.

### CORRESPONDENCE

### Wages in the Steel Industry

EDITOR THE CHRISTIAN CENTURY:

SIR: The question raised in a recent issue of The Christian Century by my good friend, Professor Snowden, regarding wages in the steel industry as revealed in the Interchurch Steel Strike report, with Dr. Taylor's reply, is of theoretical interest, of course. But I was more interested today in a practical way when, in the course of my pastoral duties, I had a long talk with a steel mill laborer concerning present conditions. I asked him how the little strike was progressing in the Lindsay-McCutcheon mill of the Carnegie Steel Co. which happens to be only a ten minute walk from any church-as well as from Professor Snowden's home. It appears that a few of the unskilled laborers had been led to believe that after April first there would be an increase in their pay, which is now at the rate of 36 cents per hour. "They went back today at 36 cents," said he. "The strike did not amount to anything, for it's no use fighting the corporation. Many of the old workers will not stay long at that rate of pay and some are leaving the neighborhood, as the negroes are brought in.'

He had raised his family on small wages, and he showed the marks of toil. My heart went out to him as I found that he was in the 36 cent class himself. Not all unskilled laborers are ignorant and "worthless" as some would have us believe, nor is their routine a picnic. The vast majority of steel workers are certainly not in the higher paid wage class. Would that

writers like Mr. Olds could visit some of these men in their homes!

The coming of negroes necessarily changes the problems of the churches of the neighborhood, and yet we are told every day that ministers ought to interest themselves in other topics than wages in industry.

Bethel College Newton, Kan. D. H. RICHERT.

SIR: Since I wrote you last week you have undoubtedly seen in the press the announcement that the United States Steel Corporation is raising the wages from 36 cents to 40 cents per hour.

D. H. R.

### Miracle and Law

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest the article by Raymond Calkins in your issue of March 29, entitled "Can We Believe in Miracles?" I wish to present a somewhat different view of miracle and law, a view, however, which fully admits the final conclusion of the author in answer to the question at the head of his article.

1. A law of nature is the way things happen in nature. The way we discover it is by observing how things happen. The law is a generalization which we make to cover all the facts of observation

stat

M

to a that fact he new 2. won a p

und som circ ther its pro with

we deporant can of of a utility ed.

prod

Enri SI by I soul teriz Be

B

Eur Si your 'bar tests Chri Hug

tion socie the as in the ing

but Short You gene

chur

Til gone but dispo

king our In in the class to which it applies. The laws of nature are neither statistics nor causes, but methods, and if they are God's laws, they are his methods of doing certain things. This, I understand is the scientist's conception of law. He defines a law so as to make it cover all the facts. When he seems to discover facts that his definition does not cover, he first scutinizes the new facts with the utmost care, and if they prove to be undeniable, he modifies his definition of the law so that it shall cover the newly discovered facts.

2. A miracle is not simply, as the name implies, something wonderful or something we cannot understand. The growth of a plant from a seed to maturity is wonderful and beyond our understanding, but we do not call it a miracle. We can describe some of the steps in the process, the appearance of new cells, the circulation of the sap and even the chemical changes-some of them at least-by which the food of the plant is converted into its tissues, but we cannot understand the ultimate causes which produce these changes. But when bread is produced at once without growth of the grain, grinding and baking, we call it a We are familiar with the ordinary method, or law, by which God, with the aid of man, produces bread. When it is produced by an entirely different method-one case in millionswe call it a miracle. A miracle, then, is a case in which God departs from his usual method and in an isolated instance adopts an entirely different method. The question is not whether God can do this, but whether he does do it. It is simply a question of evidence and can be answered in no other way, and each of us must weigh the evidence for himself and so decide. The author's question, Can we believe in miracles? should be answered. Some of us can, some cannot. But we may be genuine Christians either way.

Berea, Ky.

GEO. H. FELTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Give us more articles like "Can we believe the miracles?" by Raymond Calkins. There we have food for both mind and soul and free from tiresome controversial spirit which characterizes so much coming from the religious press these days.

Bedford, Pa. R. S. CALDWELL.

### Barbarous, but Indispensable

EDITOR THE CHRISTIAN CENTURY:

SIR: The comment upon Christianity and "churchianity" in your issue of April 12 awakens old recollections. The latter word, "barbarous" as you call it—and it may be barbarous by classical tests, but for American usage why not church-ianity as well as Christ-ianity?—first reached my ears from the lips of the Rev. Hugh O. Pentecost, then the pastor of a large orthodox congregation in Newark, N. J., who used it in 1887 at an Anti-Poverty society meeting in the Academy of Music in New York City, in the course of an eloquent appeal for Christianity in social as well as individual life. But Mr. Pentecost did not use the word in the sense that you seem to. Though he did not define it, its meaning seemed clear to the whole audience—Roman Catholic, Protestant. and Christian free-thinker alike.

He was not criticizing churches as instruments of Christianity. but as substitutes. And is not that criticism sound in the abstract? Should we substitute love of churches for love of Christianity? Your editorial and the whole policy of your paper say no; your general policy says it in italics. Yet in the editorial to which I refer you remark that "devotion to Christianity and loyalty to churches have always gone hand in hand." Do you cling to that statement?

That devotion to Christianity may, and probably has in fact gone hand in hand with loyalty to churches, I do not question, but I challenge the other part of the statement. It may be fairly disputed by anyone who considers the historical devotion of churches to such dominating social deviltries as divine right of kings, feudal serfdom, aristocratic castes, chattel slavery, and in our own day plutocratic dominion.

In your position that belief in churches as instruments of

Christianity is wise, you are doubtless right, at any rate by all my tests. But what about belief in the instruments as substitutes? Incidentally you answer the question as I should answer it, when you observe that a carpenter's carpentering would go a-glimmering if he made his hammer and saw the objects of his adoration. Yet you find no real meaning in the word "churchianity." I respectfully submit that it means precisely what your carpenter simile illustrates. It consists in submitting the instruments of Christianity for Christianity itself.

That is the sense in which its inventor—for I think that Pentecost did invent it—used the word "churchianity" in his Anti-Poverty Society address of 1887; and in that sense, permit me to suggest that it is too significant a word, even if classically barbarous, to be thrown into the discard at a time when the worship of a Christian instrument serves plutocratic interests so much better than worship of the Founder of the Christian faith and obedience to the laws of brotherhood which he revealed.

Washington, D. C.

Louis F. Post.

### Wants Article on Church Discipline

EDITOR THE CHRISTIAN CENTURY:

SIR: I would appreciate an article written by Lloyd C. Douglas on the subject, "Church Discipline Yesterday and Today." The first part of the article would be historical. I think this able writer could bring out some interesting contrasts. In the latter part of the article I would like to have him tell your readers: Has it paid? For there can be no doubt about it, a great laxity in church discipline prevails in the church today.

It seems to me that such an article would not only be very interesting to your readers but also very instructive. It might awaken the conscience of many a sleeping or dead church. The Christian life, to a great extent, has become uninviting and unattractive because the church has failed to exercise the discipline demanded by the Lord of the church. Is it not true that many good souls refuse to come into the church, because the church tolerates many people who have no earthly business there?

I wish you would urge Dr. Douglas to write an article for your readers on the suggested subject. I think it would be appreciated and serve a noble cause.

Waterloo, Ia.

F. HERBERT MOEHLMANN.

# The Committee Need Not Be Composed of New York Citizens

EDITOR THE CHRISTIAN CENTURY:

SIR: William H. Anderson, of the New York Anti-Saloon League, spoke before the ministers of Rochester today, and in his address referred to a suggestion made by The Christian Century-that he should select a committee of men in whom the public would have perfect confidence and lay the whole matter before them and let them assure the public that the expenditure of \$24,800 was bona fide and proper. Mr. Anderson spoke in a very gentlemanly and respectful way of The Christian Century and said perhaps the editor was not a lawyer and did not realize that the members of that committee could all be summoned before the grand jury and under threat of being guilty of contempt of court be compelled to reveal everything which had been confided to them. This the wets would gladly do, for they have sought for years to find the names of contributors to the Anti-Saloon League and then boycott them or try to coerce them in some way. I don't expect you to withdraw your suggestion-editors must keep the pose of infallibility, if it cracks their faces to do it. As the latevery late-Sam Bowles of the Springfield Republican told a man who was described in the paper as having been hanged by a mob who walked into the office and denied it and demanded a retraction-Bowles said he was sorry, but he never could admit that the "Republican" made a mistake. When the man insisted Bowles finally yielded so far as to say: "I will say 'the rope broke and you got away'." No man needs

LV

to prove himself innocent in this country, but you might admit the wet conspiracy to "get" Anderson was "broken"—and Anderson gets away to renew the fight harder than ever.

Rochester, N. Y.

BENJ. L. SMITH.

### Believes the War is Over

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much surprised to learn the attitude of the Michigan Tradesman as indicated in its communication in your issue of March 29. He accuses the editor of The Christian Century of pro-German utterances, using these words: "How any publication which lays claim to being a religious journal can take a stand so repugnant to civilization, humanity and Christianity is something the average American is unable to understand or explain."

Now, I also have read the articles referred to by the Michigan Tradesman but I have not found the slightest evidence that the editor meant to be pro-German or pro-French or proany other nation. As I understand his point of view, he simply put himself on the side of righteousness, because he is filled with a spirit of good-will. Does the Michigan Tradesman still live in the old regime of hate? Does its editor not read widely enough to know that a new day has dawned? Will he never learn the lesson that war begets war, and hate begets hate, and unrighteousness breeds only more unrighteousness? Is he not willing even now to try the way of life indicated by our Master, Jesus Christ? The average American is willing to try it.

North Presbyterian Church, Pittsburgh

### A Simpler Basis of Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: A reflection on the efforts at church co-operation, federation, unity, etc. seems pertinent. There is little doubt that men today are less sure than formerly that an individual or group of individuals is the sole repository of sacred truth. Yet each individual or group feels a stir of confidence that some irreducible minimum of his creed must be eternal and that, as legatee of a sacred trust, he must avoid vital concessions, no matter how desirable a proposed unity might otherwise be. The result of this complication is that the pathway to union seems to lie fair before us and almost at the same time to bristle with insurmountable obstacles.

We have no desire to seek a way among these irreducible minima or to attempt a co-operative creed or polity. But we have long observed an apparently unconscious unity among churches, sects and isms, an apparently unsuspected agreement. There is of course a sameness in the passion to make proselytes (if it is not too much trouble) and it is in the method of making proselytes that we note the unity. With singular unanimity all sects now unite in persuading men to their opinions on the basis of personal worth, kindness, good-will. This principle is now so general that even our political officials (tardily awakening to the call to Americanize the immigrant) discern that we must proceed by way of kindness and good-will. Unless possessed of these attributes we ourselves may fail to qualify to Americanism, and without them we surely cannot persuade the foreigner to the American point of view. It is very enlightening to see how intuitively all Roman Catholics, Christian Scientists, Baptists, Republicans understand that propaganda must be furthered by personal worth, by kindness, by manifest good-will.

As we view the perplexing religious landscape o'er in this day of confusion we are tempted to ask, Would we not better abandon the end we seek in favor of the means by which we seek it? Are not kindness and good-will more worthy to be our goal than are some of the things we seek? In particular, are they not better than the dissemination of the truth of apostolic succession or of historical criticism or of free trade? Is not fraternal service to a sick neighbor a better goal than the promotion of orthodoxy?

And why should we continue to use that which is greater merely as a means to attain that which is less, yet fail to realize that what we so carelessly use as our means is both a more worthy goal than those other ends we have chosen and is also our great place of unity, our rallying place, our universal magnet? And would not about eleven-tenths of our problems of church unity grow beautifully less if we could but realize that the personal worth, the kindness, the singleness of heart that we must use as a means for the attainment of church unity, is the same kindness and singleness of heart that we hope to attain through church unity when that unity has once been secured? Can we not see that we would have no need to Americanize the sojourners in our land (who have all this time remained foreigners) if we had been the people of good-will that Christian Americans should have been? And could we not hope for greater headway in all good enterprises if we depended less upon correct creed, correct ritual, correct political, social and industrial ideals as a means of bringing an understanding heart and, instead, sought an immediate achievement of good-will through him who loved us?

Manasquan, N. J. W. F. CLARK.

### Asks Light on Bible Healing Cults

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in your issue of April 5 on "The Church and the Cults," by Ralph W. Lockman, is one of unusual value. I have read it with great interest and satisfaction, moving as it does in the tract of thought through which we are passing at the present hour. It reveals sympathy, sanity, vision and perspective combined with a clearness of treatment that is quite refreshing.

As I have not the honor of personal acquaintance with the writer, may I take the liberty of thanking you for the article and at the same time suggest that you ask Dr. Lockman to contribute a second one on "The Bible Healing Cults" within the church itself. As you well know, there are many of them, and not a few ministers are asking today, "How far can we go with the gospel of Bible healing?"

I imagine from the present article that Dr. Lockman would be able to illuminate the subject and to render a real service to his brethren in the ministry.

Brooklyn, N. Y.

THOMAS W. DAVIDSON.

### THE SUNDAY SCHOOL

### The Man After God's Own Heart •

OD loved David. That does not mean that David was perfect. If God withheld his love from all imperfect men, no one would become the object of his royal affection. David had his faults but his life, taken by and large, was noble and unselfish. Bishop Luccock well says that David's sin was a parenthesis. He was good before and he was good afterward. Black and hideous as it was it did not destroy him. We could do nothing better than preach, on the basis of this, the gospel of the second chance. Too many men give up and go to the dogs when they commit one sin. This is a mistake. The gospel of the second chance teaches that a man can have his sin forgiven, can put it behind him, can learn by mistakes and can come back in splendid fashion. Human beings need this sort of encouragement. Where is the man or woman who has never made a mistake? Sinners are not to be greeted with stones, but with loving forgiveness and encouragement. Men are often cruel but God never is. Men may drag the sinner before the judgment seat, but the forgiveness of Christ is surprising. We are too harsh. "Consider thyself lest thou also be tempted."

David was a healthy boy. He was no son of a steam-heated apartment. He lived in the open air. He ran over the hills. He played his pipe as a shepherd lad. He was ruddy, handsome,

<sup>\*</sup> May 13, "David the Poet-King." 1 Sam. 16:1-13.

e

11

t

8

ıt

ŗ-

te

ie

to

in

re

ld

ce

en,

ble

1

rd.

ıld

of

ogs

the

can

nt.

in-

ess

[en

ess

est

ted

He

me,

strong, keen, quick-witted, brave as a lion. Contrast him with the pale, cigarette-smoking, hollow-chested, weak-limbed, pampered, timid, lounge-lizard type too often seen today. Something must be done to get away from the superficial, artificial, impossible habits of modern urban life.

David entered the king's service. This was not an accident. Having fought with wild animals alone in the hills, he had some basis upon which to meet a powerful, swaggering, soldier. It is likely that Goliath was a good bit of a bluff. The bigger they are the harder they fall. Anyway, David was too much for him. The stone from that shepherd's sling would have killed anybody. The youth now becomes armour-bearer to the king. He enters the palace. He fights in the wars. His praises are sung in public. He was a fighter always. In court he learns the ways of palaces and he finds a great friend.

David made and kept friends. To make and keep a friend is an art of the highest quality. David won Jonathan, the prince. Literature helds no more perfect picture of friendship. Noble, unselfish, magnanimous was David as a friend. The souls of these two choice young men were knit together. They opened their hearts to each other, they were true and trusted each other, they gave time to their friendship. You cannot make and keep a friend unless you reveal yourself to him, unless you trust and honor him, unless you love the same things and unless you give time to him. Vital are these elements. David must have been a most likable person. Men and women adored him. Only insane jealousy blinded the eyes to his happy traits.

David became a chivalrous outlaw. Banished from Saul's court, because of jealously, David gathered a group of dashing young men about him and lived in the south country as an outlaw. He became protector to great stock-raisers for a consideration. He drove off thieves and guarded the interests of those in whose employ he was. Happy, care-free, chivalrous, this ancient "Robin Hood" presents a gay and attractive picture.

David was a generous foe. Unjust and vicious as Saul's quarrel with David was, yet the brave youth was always a generous foe. When Saul's life was in his hand, as in the cave, he graciously spared the king's life. There was nothing underhanded or low about this charming man. He was always big-souled and noble, save in that dark hour of his horrible sin.

David becomes king. God, who looks upon the heart and not upon the outward appearance, had long before chosen David to be ruler, according to the old records. When, therefore, Saul killed himself in battle, David was raised to the throne. His many excellent traits now come to flower. His bravery makes his armies victorious over the Philistines. Rapidly his borders are widened and his tributes increased. Firm government is established and peace comes upon the successful nation. With peace comes danger. It is only when the fighter reclines upon the silken cushions that temptation overthrows him.

David sins. The luxury of the palace rots the fabric of his soul. He becomes his own enemy. Outsiders could not destroy, but he wrecks himself. How often this happens! Alexander can conquer the world, but he defeats himself. Napoleon can control Europe but not himself. In the soft environment of the palace the fighting monarch degenerates. He cannot stand prosperity. As a shepherd he was clean as the mountain snow; as an outlaw he was the soul of chivalry; as a fighting king he could not be touched; but when he relaxed in luxury he fell. He killed a man and took his wife. It was a vile, mean, contemptible sin. Bitterly he repented; he washed out his sin with his tears. He called upon God for forgiveness. He put the sin behind him. He rose above it and marched on. In this he presents a noble example. His sin did not crush him.

David thinks of God. Gold is refined by fire. David spent his last days thinking of God's cause, planning for the temple, seeking to establish religion. A philosopher now, he saw the place and value of religion. He rounded out his grand life in a prayervaluable lessons for us.

JOHN R. EWERS.

### The World's Great Religious Poetry

Compiled by CAROLINE MILES HILL, Ph.D. Over 800 pages

"It will be of immense value to preachers not merely as a mine of illustrative material, but even more as a stimulus to fine taste in religious reading and utterance."—Bishop Francis J. McConnell.

'I congratulate you on the publication of this admirable work."—Wm. Lyon Phelps (Yale.)

"My advice to ministers and Church people is to get it at once."—Dr. Frank Crane.

### The Friendship Indispensable

By REV. CHARLES E. JEFFERSON
Author of "The Building of the Church"
An exposition of Dr. Jefferson's conviction that America and
Great Britain need to understand each other better.

(Probably) 75 cents.

### The Social and Religious Problems of the Orient

By MASAHARU ANESAKI Former Exchange Professor at Harvard University A Japanese authority on Buddhism gives an intimate review of after-war religious, industrial, political and social conditions in Japan. (Probably) \$1.00.

### The Apostle Paul and the Modern World

By FRANCIS G. PEABODY

Proves that researches within the last few years that were not primarily concerned with Paul's career, nor indeed with the Christian tradition, but with the state of the Roman em-pire have clarified that teaching of Paul surprisingly. \$2.50.

### A Student's Philosophy of Religion

By WILLIAM KELLEY WRIGHT, Ph.D.

"There are other good books on this subject but the reviewer awards this one the palm"—The Homiletic Review.
"More concrete and better illustrated than Hoffding."—
Christian Register.
\$2.50.

### An Introduction to the Psychology of Religion

By ROBERT H. THOULESS (Manchester)

The God revealed by religious experience shown to harmonize with the God required by the moral consciousness and the God required to explain the world and the God revealed in historical Christianity.

### The Idea of God

By CLARENCE A. BECKWITH
Professor of Christian Theology (Chicago)
"Perfectly at home in all branches of modern thinking related to his problem. Shows convincingly that belief in a personal god is, again, possible to the average modern mind."
—Christian Intelligencer. \$2.50.

### The History of Utopian Thought

By JOYCE O. HERTZLER, (Wisconsin)

"Sociology must take serious account of the way that Utopian thought has taught man to regard himself as the master of his earthly fate. A work of enduring worth."—Edward A. Ross, Professor of Sociology. \$3.00.

### Anger: Its Religious and Moral Significance

By GEORGE M. STRATTON, (California)

A study of how anger has been treated by the various religions and the part it has played in their development. Shows the bearing of these results on the war against war.

\$2.25.

### Books in Steady Demand

Ellwood: The Reconstruction of Religion	
Hadfield: The Psychology of Power	
Scott: New Testament Today	
Simkhovitch: Toward The Understanding of Jesus	-7
Addison: What Is Mysticism?	
Machen: New Testament Greek for Beginners	2.2
Gore: The Return of Christendom	1.7
Vedder: The Fundamentals of Christianity	
Somervell: A Short History of Our Religion	1.7
Jones: Religious Foundations	1.0
Bacon: He Opened To Us The Scriptures	
Wilson: Common Sense Religion	1.5
Rogers: The Theory of Ethics	1.5

### The Macmillan Company

64-66 Fifth Ave.

New York City, N. Y.

# NEWS OF THE CHRISTIAN WORLD

### A Department of Interdenominational Acquaintance

### Will Push Religious Work on the Isthmus

A group of three men recently spent several days in Washington in the interest of religious work in the Panama canal zone. They were Mr. E. E. Olcott, chairman of the Federal Council's committee, Rev. Harry B. Fisher, pastor at Christobel, and Dr. David G. Wylie, secretary of the Presbyterian Board of church erection. A group of specially invited laymen and ministers had luncheon together one day at the city club, with Dr. W. L. Darby, executive secretary of the Federation of Churches presiding. These men and others present told of their experiences and stated the needs that are urgent in that territory. Upon motion a committee will be appointed to secure funds and carry forward the purposes in mind, with Mr. W. A. A. Smith, for ten years chief acisthmus, as its chairman. On the day following, the three visitors had the opportunity of presenting their case to Secretary Weeks and President Harding, and they found both men sympathic and willing to cooperate as fully as possible. They granted personal interviews to the committee and were so responsive that the men left greatly encouraged in the belief that conditions in the section near American territory would be improved

### Noted English Evangelist Will Help in Wichita

Gipsy Smith will hold evangelistic meetings in Wichita, Kans... in September. The English evangelist has held evangelistic services in many cities in America where his work has been marked by a gentle spirit, an absence of high pressure methods and a beautiful loyalty to the spirit of the gospel.

### United Presbyterians to Consider Creedal Revision

The general assembly of the United Presbyterian church will be held in Buffalo this month. The most prominent issue before this body will be the revision of the church creed. A committee of scholars and theologians will present a restatement in forty-four articles which will be phrased in popular language and in a general way will be more liberal than the older form of statement in the Westminster confession of faith. Should this creedal revision pass the assembly, the United Presbyterian church will lead the whole Presbyterian family in an issue which now presses in every section of the church.

### Bishop Slattery Will Address Unitarian Ministers

The barrier between Unitarians and the orthodox, so-called, has been taken away in many sections of New England where churches hold union meetings and fraternize on many occasions. Bishop Slattery, recently inducted into the diocese of Massachusetts, spoke before the

Unitarian ministers of Boston at their regular April meet. In Chicago the fellowship is reaching out in the other direction. Mr. Horace J. Bridges, who has been eminent in his leadership of the Chicago ethical society, has applied for membership in the Unitarian denomination, and certain other free lance preachers without definite attachments have found comfort in the same fellowship.

### Minister Refuses to Decline Jury Service

It is customary to excuse ministers from jury service, but Rev. John Ray Ewers, pastor of East End Disciples church of Pittsburgh, decided not to accept professional exemption. For two weeks he will serve on the jury every day, and has taken with him Papini's "Life of Christ" to beguile the waiting times. Dr. Ewers' church is one of the most loyal in the Disciples fellowship, and recently all but forty members sent in their pledges voluntarily without waiting for the church canvassers to come and call. This church broadcasts the sermons of the minister regularly, and has recently listed a "radio membership" made up of people who from a distance express loyalty to the church and a desire to cooperate with it.

### Baptists Will Meet in Boston

The Northern Baptist convention will assemble in Boston this year on June 30. This date will make it convenient for many of the leaders to take shipping

for Sweden to attend the sessions of the Baptist world's alliance. Since the convention goes to New England, the fundamentalist n nority will be left behind, and the Northern Baptist convention will not be enlivened this year by the performances of the group who were prominent at Buffalo, Des Moines and Indianapolis. The fundamentalists will meet in connection with the Southern Baptist convention at Kansas City this year to be held this month. Their organization is now called the Baptist Bible union.

### Roumania Considers Granting Religious Liberty

Since the war there have been coming, from many sections of Europe, various stories of religious persecution. ularly has this been true of Roumania where the orthodox church is the established religion. There is now pending in the Roumanian legislature a "constitutional law" which would grant re-ligious liberty to certain favored sects. While Unitarians and Mohammedans are included, it is said that Baptists and Adventists are excluded. Meanwhile Baptists are exercising a strong influence through diplomatic channels in seeking to secure better treatment for their brethren. Dr. John Clifford of London recently interviewed the Roumanian minister on this subject.

### Missouri Disciples Report Great Convention

The sessions of the Disciples Missouri convention held in Kansas City recently were attended by more than twelve hun-

### Lord Cecil Holds Nations Responsible

A MONG the spiritual gains of the great world war is a fresh assertion of the moral responsibility of nations before God to act justly in their relations one with another. Lord Robert Cecil of England, who is touring this country these days in behalf of the league of nations recently addressed a group of churchmen in New York in which he said:

"There are only two grounds on which it might be said that the Christian church ought not to take an active part in promoting, I don't say this particular scheme of the league of nations (that, of course, is a matter of debate), but a scheme which is going consciously and directly to work for a closer union of the nations of the world and the elimination of war as a means of determining international disputes.

"The first of those grounds is a doctrine which found great support in Germany before the war. I don't know whether it finds any support in this country. It finds a little, though very little, in my own. That is, that the moral law which applies to individuals doesn't apply to nations. The argument is put in several ways, but it is something like this: The nations—Germany, France,

England, America-are mere abstractions. What you mean is the executive power of the nations-the people who determine the action of the nations, the ministers, president, king or whoever he may be. And the argument goes on in this kind of way: The duty of the executive power is only to its own people; it can't be generous, or even just, at the expense of its own people. It has a trust from them to carry on their affairs to the best of its power, and it is a poor form of morality which, in the guise of generosity toward other people's interests, sacrifices those interests which have been confided to its care.

"But for my part, I am content to rest my complete repudiation of any such doctrine on what appears to me to be the whole teaching of the Bible. It seems to me that the whole of the history which we read has been written in vain unless we are taught this great national truth that a nation that despises and rejects the law of God will inevitably be pumished for it by destruction from the face of the earth. That appears to me to be the absolute truth, and if that is so no Christian teacher can consistently contend that a state is not amenable to the moral law."

# FIVE GREAT BOOKS

### Just From the Press

### Man and the Attainment of Immortality

By JAMES Y. SIMPSON

This remarkable book is published at a most opportune moment. The unending discussion of the relation of religion and science involves the entire thinking world today as perhaps never before. Professor Simpson, who succeeded the famous Henry Drummond as professor of Natural Science at New College, Edinburgh, is singularly well qualified to present both the scientific and religious aspects of the subject. His great book is a logical successor and complement to Dr. Drummond's "Ascent of Man." Dr. Joseph Fort Newton says of it: "This book makes it unmistakably plain that the realities discerned by religious faith and experience are rooted in the order of the universe. Nay, more—they are the order of the world, at once the motive and the goal of the stupendous unfolding which science is tracing, if not to comprehension, at least to a triumphant conclusion." (\$2.25).

### The Reality of Jesus

By J. H. CHAMBERS MACAULAY

The author finds the reality of life in the reality of Jesus. He writes with a faith that is overmastering and a brilliancy that sweeps the reader along in wondering enjoyment. He says: "The 'Mind of Christ' is the greatest fact with which the mind of man can come in contact. Multitudes today are adrift, uncertain, unhappy, and inefficient in life, for lack of the reality of faith. Jesus recreates belief in God and belief in men. He gives to life its joy, its duty, and its destiny. Within the shadow of the world's restlessness lurks the Reality of Jesus, and the demand for a religion adequate to life is the conscious or unconscious quest of men for the Reality of God today. (\$1.75).

### Seeing Life Whole: A Christian Philosophy of Life By HENRY CHURCHILL KING

This book brings a unifying message for a broken world. President King does not subscribe to the salve kind of gospel. He holds that the really honest man must be willing to face all the facts—not only the facts that lie on the surface, but the facts of the whole man; the less obvious and deeper realities; the facts that underlie man's whole ideal struggle. Chapter titles of the book: The Scientific Approach; The Psychological Approach; The Value Approach; The Personal and Ethical Approach; The Philosophical Approach; the Biblical and Christian Approach. (\$1.50).

### The Inevitable Christ

By JOSEPH FORT NEWTON

Here is the new book for which Dr. Newton's thousands of readers have been waiting for two or three years. For Dr. Newton the universe is the organized will of God, the spirit and meaning of which, both physical and psychical, is revealed in Christ. Hence the sense of inevitability of his life, his truth, his cause. Hence also the great discovery in the experience of St. Paul of Christ as the meaning of the world and the Cosmic Messiah. We, too, must read the meaning of evolution in the light of Christ, who is at once its crown and its interpretation. An inevitable Christ is the power of the Gospel and the prophecy of the kingdom of Heaven. The concluding chapters deal with the changes which the spirit of the Inevitable Christ will make in the church and the social order where that spirit must ultimately rule. (\$1.50).

### Classics of the Soul's Quest

By R. E. WELSH

Dr. Welsh, who holds the chair of apologetics and church history in McGill University, has chosen a subject of everlasting charm and appeal. He writes of the great classic documents of human souls who have won immortality in their quest of the Eternal Goodness, and have made the world their debtors by their gift of telling what they saw on the way. Dr. Welsh writes on St. Augustine's Confessions, on Dante's Visions, on Tauler's Sermons, on the Theologia Germanica, on Thomas a Kempis, on Bunyan and William Law and Tolstoy, on Marcus Aurelius, and on Rabindranath Tagore. (\$2.00).

Any of these books will be mailed immediately upon receiving your order. Send cash or ask that your order be charged to your account.

NOTE: Add twelve cents postage on each book ordered.

THE CHRISTIAN CENTURY PRESS :: 508 S. Dearborn St., Chicago

e

h is h is dred people, the registered attendance from outside the city being about eight hundred. The president of the convention was Rev. C. J .Armstrong of Hannibal, Mo. He was in his earlier days a Disciples minister in Kentucky, then served as Congregational minister in two pastorates, but later went back to his early affiliations with the Disciples. The presidential address reviewed many of the religious tendencies of the day, but laid stress upon the challenge of the lawless in defying prohibition enforcement officers.

### Solution of Down-town Church Problem Seen in Skyscraper

The skyscraper office building is now believed to be the solution of the problem of the down town church. The large enterprise of First Methodist church of Chicago stands as a symbol of enterprises before and since which tend in the same direction. The council of cities of the Methodist church is committed to the policy. It was recently decided to erect a fifteen story loft building as part of the plant of Metropolitan Temple, New York. The new building of Immanuel Baptist church of Chicago is on this plan, and even in smaller cities one may find churches in office buildings, as in Rochester, N. Y., where a Baptist church is thus housed. The rents serve as endowments for the spiritual enter-

### Dr. John A. Hutton Begins New Work at Westminster

In accepting the call to Westminster chapel. London, as told last week in The Christian Century, Dr. John A. Hutton takes the place for which years of cumulative popularity have prepared him. For ten years previous to the war Dr. Hutton visited America every year. He is a minister of the United Free church and has been located in Edinburgh, having served for sixteen years as pastor of Ballhaven church. He begins his service in London this month. He goes to one of the most, difficult religious tasks in all England. Westminster chapel was a run-down church until G. Campbell Morgan came. The ministry of Dr. Jowett was successful, but it broke him. It is thought that Dr. Hutton will particularly attract the Americans who are always to be found in London in great numbers. Dr. Hutton combines many rare graces. He is an orator, having gifts of speech seldom found in British preachers. He is a great democrat, spending much time among his ministerial brethren. In addition, he is a scholar of large reputation, not only in the field of religion but in literature as well. As an interpreter of Doestoievsky, Ibsen, Coleridge and Browning, he has won a place of high distinction.

### Rev. Daniel A. Poling Called to Prominent Position

Rev. Daniel A. Poling, vice president of the United Society of Christian Endeavor, has been selected to succeed Dr. David James Burrell, of the Collegiate Reformed church of New York. This is one of the leading ecclesiastical positions in America in point of salary, each of five ministers receiving \$15,000 per year. The Collegiate church is so named not because of academic connection but because of the method of operating the church. It is the oldest church in New York, with an income from property amounting to a half million a year. The five ministers are on an equal basis, and the church has branches over the city much like the branches of a bank. It is an interesting fact of history that Trinity Episcopal church was organized in the basement of the Collegiate church. Dr. Burrell who is well along in years, will devote most of his energy to the New York Anti-Saloon League of which he is president. He was once a Presbyterian minister. Dr. Poling has spent most of his life thus far as a temperance orator and as a worker in young people's societies. His pastorate in New York is therefore a distinctly new adventure for him.

### Evangelicals Will Cooperate in Supporting Westminster College

There are but ten thousand evangelical church members in Utah with perhaps a total of fifty thousand adherents. This is to be compared with the Mormon strength of near a half million. Seven denominations including the United Presbyterian, Presbyterian, Methodist, Baptist. Episcopal, Disciples and Congregational will cooperate in the support of Westminster college, a Presbyterian institution. The hope of the evangelical cause in Utah is the development of the educational interest among the people.

### Lay Catholics Being Organized

Among the men of the Catholic churches many societies are at work. These have been federated at the top, but the church is now at the task of federating them in the parishes so that they will be able to act unitedly. national Catholic welfare council is responsible for the plan, and it has the The Catholic support of the bishaps. women will be organized in a similar way. Contact with evangelical churches has brought to the old church some new ideas of parish administration at least.

### Christian Unity Conferences Held Without Leader

The Christian unity conferences which are being held in various parts of the country under the leadership of the Association for the Promotion of Christian Unity miss the presence of the gifted president of the Association, Rev. Peter Ainslie. He was taken ill just before he should have started on his long journey, and is now in a hospital in Baltimore. The conferences in various parts of the country have expressed the judgment that the unique service of President Ainslie to the cause of Christian unity is a reason why he should be released from the pastorate of his church and allowed

### Early Recruits for the Church

PERHAPS our children are more precocious than the children of another generation, but in any case it is significant that they now enter the church much earlier than formerly. Boston University School of Theology has been conducting some studies recently which have been published in its weekly bulletin. These are marked with superior scientific accuracy, and are significant enough to deserve wide reading among religious educators. We quote from this bulletin:

"That the chances are three to one that the person who has not joined the church by the time he or she reaches the legal age of 21 years, will never join a church has been proved by an intensive study of the age of conversion and joining the church, as announced by Dean Walter Scott Athearn of Boston University school of religious education at the recent annual convocation.

The study was made by the new department of statistics and measures at the school of religious education, under the direction of Dr. Athearn, during the past year, with the aid of the secretaries of the boards of Sunday schools of the Methodist Episcopal, Congregational, Baptist, and Presbyterian. Disciples churches.

"The records of 6,149 persons in 43 states were tabulated. The dates of birth were all verified by court record or by other methods of guaranteeing exact knowledge, and the dates of joining church were verified by actual comparison with entries in the church records. Previous studies of this subject have relied upon the memory of adults who were asked to recall the age at which they joined church.

"More people join the Methodist church between their 10th and 11th birthdays than in any other years of their lives," said Dr. Athearn. "Formerly they were supposed to join at 16 or 17, thus we have pushed the actual point of joining back about 5 or 6 years. Congregational church, the children are joining at 13 instead of at 15, and in the Presbyterian church, the largest number of people join the church between 12 and 13 years of age. In the Baptist and Disciples churches the age of greatest frequency ranges from 11 to 12 instead of from 14 to 15 as was previously The peak for all denominathought. tions is between 13 and 14 years.

"The statistics for all five denominations last year show that one-fourth of the persons joining church were under the age of 11 years, 10 months, and 22 days. One-fourth joined church after they were 21 years old. One half, or 50 per cent, of the church accessions were people between the ages of 11 and 21 years,-an age-range of 9 years and 6 months. Earlier studies of this subject published in 1900 showed the mode or peak of greatest frequency to be between 16 and 17 years, with two minor modes, one at 11 and the other in the early

twenties."

to give the remainder of his life to the great cause to which he has devoted himself with so much zeal and efficiency. The conferences are securing a good attendance in most cities, but the conference that was to have been held in Des Moines was called off by local interests.

### World Conference Plans Are Moving Forward

A meeting of the North American denominational commissions at Kew Gardens, Long Island, on April 3 and 4 considered the whole question of the approaching conference. Some impatience was expressed that the plans had been held up so long. Dr. Raymond Calkins, a Congregationalist, advocated going ahead, not with the idea that the conference would bring Christian unity, but that it would start discussion. It was decided to hold preliminary conferences in many cities and the Federal Council will be asked to set these up. The conference will probably be held in May, 1925.

### Publicity Committee Tells Preachers How to do It

The Federation of Churches of Cincinnati has a live publicity committee which gets ideas from the churches and then passes them on in the printed bulletin of the organization. As a primary method of publicity it is suggested one sentence sermons should be kept before the people in the bulletin board placed on a strategic corner. Instruction is given the minister in preparing live news stories on the churches for the city press. The minis-

ters are told to put the most striking thought of their sermon in the first sentence of their article if they wish attention. Display advertising, blotters, window cards and electric lighted signs are devices which are commended to the attention of the churches.

### College Campaign Touches Hundreds of Churches

The meeting of all Disciples ministers of Illinois, held in Springfield recently in behalf of the financial needs of Eureka College resulted in a general interchange of pulpits on April 15. Each visiting minister spoke on the religious significance of education and pressed home the needs of the college. The death of President L. O. Lehman has resulted in a strengthening of determination among the friends of the college that it shall be put upon a basis of permanent usefulness.

### Lutherans Will Push Religious Schools

The religious day school idea is now receiving the official support of the United Lutheran church. The official organ of the denomination deplores the decline of the parochial schools and sees in the new movement for week-day instruction in religion the very thing which will correct the religious illiteracy that is now so widespread. The Lutheran says: "Corrective action by church councils and congregations should be promptly undertaken. Plans should now be made so that with the beginning of

### Seven Great Books by

### JOHN A. HUTTON

### Victory Over Victory

In the view of the author the very Word of God today is, that there is no recovery for men or for the nations of the earth, except by the hard way of forgiveness, and that spirit which resists temptations of power is the saving salt of the human race. (\$1.75).

### That the Ministry Be Not Blamed

The Warrack Lectures on Preaching. Out of the rich storehouse of his varied experience, Dr. Hutton has brought forth treasures of wisdom not only for the beginner, but for the hardened campaigner as well. Rare common sense and practical helpfulness characterize the book. (\$1.50).

### The Proposal of Jesus

Dr. Hutton has given us nothing finer than this penetrating study of the proposal of Jesus to put his teachings into actual practice in every phase of our life today. This book has had a very wide sale. (\$1.50).

### Ancestral Voices

"Is an Age of Faith Returning?"
"The Cry for Freedom," "The Sense of Sin in Great Literature"—Coleridge, Ibsen, Dostoievesky, Tolstoy, Shaw, etc., are included in this volume, which the Methodist Times says is Dr. Hutton's best book. (\$1.75).

### The Persistent Word of God

A new interpretation of the wonders of the story of Jonah, the outstanding distinction of his study is his revelation of the gospel at the heart of the story. (\$2.00).

### Discerning the Times

Flashes of rare insight into spiritual experience, the opening up of unexpected aspects of some familiar truth, the exploration of hidden pathways of the life of the spirit make the reading of this volume of essays at once a refreshment, a religious tonic and, in the best sense, a delight. (\$2.75).

### Our Ambiguous Life

A deeply spiritual book characterized by insight and pertinent to the needs of today. (\$2.25)

Joseph Fort Newton says of Dr. Hutson as a preacher:

son as a preacher:
"Such preaching! He searches like a surgeon and heals like a physician. Seldom, if ever, have I had anyone walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like Hutton, no one near him. In my humble opinion, he is the greatest preacher in Britain."

All or any of these books will be mailed you immediately upon receipt of your order (credit or cash). Postage, 10 cents extra each volume.

CHRISTIAN CENTURY PRESS 508 S. Dearborn St., Chicago, Ill.



# SONGS OF CONQUEST

BISHOP JOSEPH F. BERRY, EDITOR

The new gospel song-book is now ready for delivery. It has already been received with marked hospitality.

The book has 224 pages, is made from new plates, clear type, excellent paper, and presents a handsome appearance.

There is a general department containing the cream of the recent gospel songs, and fifty new songs written especially for this book. Additional departments contain "Great Hymns of the Church," "Songs for the Revival" and "Choruses for the Choir."

Every song in the book has run the gauntlet of severe criticism by musical experts, and positively no expense has been spared to gather into the volume the choicest hymns extant. Rag-time music has been rigidly excluded, but the music is of the popular type which the multitudes will heartily sing.

SONGS OF CONQUEST is adapted to public worship, prayer services, evangelistic meetings, young people's meetings, and to Sunday Schools where a special Sunday School song-book is not provided.

The cost of production is large in these expensive times, yet the price of SONGS OF CONQUEST has been kept very low.

### PRICES:

Full cloth, single copy, postpaid, 40 cents; per hundred, carriage extra, \$35.00.

Manilla, steel stitched, single copy, postpaid, 30 cents;

per hundred, carriage extra, \$25.00.



### THE ABINGDON PRESS

New York Cincinnati Chicago Eoston Detroi Pittaburgh Kansas City San Francisco Portland, Ore.



n

2

d

d

of

er d er

10

6 ct

30

en

S.

M

ce

to

m

M

fo

ch

CO

CO

Ic

another school year, the churches will be open at certain convenient hours each week, during which a qualified teacher will give instruction in religion. The teacher should be engaged at once and thus enabled to prepare for work to be begun next September. Lutheran congregations will again greatly serve by taking the lead in establishing schools of religion."

### Carries Message to Jews from Protestants

At the golden jubilee of the union of American Hebrew congregations celebrated in New York recently, Rev. John H. Finley, chairman of the Federal Council's commission on international justice and goodwill, was one of the speakers. He said in this connection: "If we are to have such a thing as enduring international goodwill and universal justice on the earth, we must begin at home with interracial interdenominational goodwill and interneighbor social justice. If Christians and Jews dwelling here together in a land of professed religious freedom, and

# **EVOLUTION**

A WITNESS TO GOD

Rev. George Craig Stewart, D.D.

A book that answers the Bryanite as well as the materialist.

Sixty-four pages, attractively bound. Thirty-five cents a copy.

### The Witness Publishing Co.

6144 Cottage Grove Avenue

CHURCH FURNITURE Pews, Pulpits, Chairs, Altars, Book 1, Yabios, Communion Ware—EVERY-2. The finet furniture made. Direct surfactory to your church. Catalog free. alin Bros. & Co., Dpt. 4 Greenville, Ill.

1922 PASSION PLAY, beautifully illustrated by 58 colored slides, with lecture, for rent at \$2.50, or for sale at \$26.00. Also Wm. J. Bryan's "Back to God" and 400 other excellent illustrated lectures and sermons. Write for information.

VICTOR ANIMATOGRAPH CO., INC. 279 Victor Bldg., Davenport, Iowa

### "Evolution and Religion"

By ALFRED WESLEY WISHART, D.D.

Five sermons, neatly printed, bound in paper cover, fifty cents. (Postage, 2c). Dealing with liberal and orthodox views of science, religion and the Bible.

"In all respects, one of the sanest, most scholarly and at the same time genuinely religious statements I have seen on this subject. I wish every young man and woman having trouble on this subject might read it."—Professor E. G. Conkin, Department of Biology, Princeton University.

Address Secretary, Fountain St. Baptist Church, Grand Rapids, Mich.

having the same spiritual foundations for their faith in one God, all believing themselves made in his image, and having hope of human perfectability in their hearts, can not get on without racial antipathies, secret persecutions and the injustices of prejudicing (which is prejudice), what reason is there to expect any such thing as international justice and goodwill on the earth? We might just as well let it go back to the wild animals, as Owen Wister has said, who have no souls to corrupt or debase.

### Dr. and Mrs. Jefferson Honored on Anniversary

Dr. Charles E. Jefferson on March 4 completed a quarter of a century in the pulpit of Broadway Tabernacle of New York. He declared in his sermon that morning that the past twenty-five years

NEW YORK Central Christian Church. Finis S. Idleman, Pastor, 142 W. 31st St. Kindly notify about removals to New York.

### Preachers and Teachers A Labor-Saving Tool

Indexes and Files Almost Automatically
There is nothing superior to it."—Expositor. "An invaluable tool."—The Sunday School Times.

"A great help. Simple and speedy."—Prof. Amos R. Wells.

"To be commended without reserve."—The Continent.

Send for circulars.

### WILSON INDEX CO.

Box U. East Haddam, Connecticut

### **EUROPE THIS SUMMER**

WHY NOT?

Let us explain to you how you may go with the greatest economy, pleasure and benefit.

CHICAGO TOURIST AGENCY 19 S. La Salle St., Chicago, Illinois

### The Russian Immigrant

By JEROME DAVIS

A picture of America through the eyes of the immigrant. The book is offered to subscribers of *The Christian Century* at cost, \$1.10 postpaid, (regular price, \$1.50). Five or more copies to one address, \$4.50. See the review of the book in *Assa* for April and *The Christian Century* for December 28th. *The Literary Review* of The New York Evening Post says in a review in the issue of Post says in a review in the issue of April 14, 1923: "This book is a real contribution to our knowledge of the people who make up the nation, and no one who desires to be intelligent about his own country can afford to leave it unread." The book is strongly en-dorsed by Jane Addams, Dr. Harry F. Ward, E. A. Ross, and others.

SEND ORDERS TO

Jerome Davis, Hanover, N. H.

# PACIFIC SCHOOL OF RELIGION

Berkeley, California

Fifty-eighth year opens August 20, 1923.

Prepares men and women for

THE PASTORATE SOCIAL SERVICE BELIGIOUS EDUCATION RESEARCH FOREIGN SERVICE

Practical Instruction. Facilities of University of California. Graduate Degrees

Opportunities for Self-Support.

Come to California to Study HERMAN F. SWARTZ,

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders,

# **GLOBE FURNITURE** COMPANY

19 Park Place NORTHVILLE, MICHIGAN



### 5,000 Christian Workers Wanted

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottos. Good commission. Send for free catalogue and

GEORGE W. NOBLE, Publisher Dept. No. 5 Monon Bidg., Chicago, Ill.

THE CONTENTS OF THE NEW TESTAMENT: As introductory Course. By Haven McClure (President English Council, Indiana State Teachers Assoc.)
An elementary introduction to the documents, based on leading world scholarship, for the younger student and general reader. The New Testament phenomenal in the light of modern science treated in minute detail. \$1.50

THE CHRISTIAN C ENTURY PRESS 506 S. Dearbern St., Chicago, Ill.

had been the greatest in the entire history of the world. Through the week a celebration of the anniversary of the pastorate was marked by felicitations from many of the prominent religious leaders of New York. A reception was given Mr. and Mrs. Jefferson on March 9.

### Czechs Separate From Rome in America

The movement away from Rome following the world war is a marked fact among the Czecho-Slovaks. In Europe the losses of the Roman church are admittedly large, and the movement is now taking hold in America. In Johnstown, N. Y., eighty families of these immi-grants have separated from Rome and formed the National Czecho-Slovak church of America. They are worshipping for the present with St. John's Episcopal church until they secure a priest and are able to erect a church edifice.

### South Dakota Legalizes Week-Day Religious Instruction

While the week-day schools of religion are operating in various parts of the country, the secularists have at different times threatened suit in order to embarrass the workers, though no decisive results have been secured. South Dakota, to make sure that the plan was in good standing in the state, the legislature made definite provision to excuse a child from public school one hour a day for religious instruction. In rural schools the children may secure a cumulative instruction.

### Iowa Has a Prohibition Library

The Iowa headquarters of the Anti-Saloon League claim to have the only prohibition library in the United States and perhaps in the world. The various books and pamphlets of the movement have been gathered together and in addition thousands of feet of clippings from newspapers and other journals. The materials are placed at the disposal of any workers in the cause. The churches of the state are specially invited to use the material.

### Kansas City Is Great Church Town

During the seven months past 144 evangelical churches in Kansas City, Mo., have received 8,192 new members, making the present membership of these churches, 64,735. The various denominations have the following numerical

### SUMMER COTTAGE For Rent At Pentwater, Mich.

From June 1 to July 20. Furnished complete. On Lake Most delightful Michigan. resort. Address

C. C. Morrison 706 East 50th Place Chicago

strength: Baptist, 13,957; Disciples, 14,-140; Congregational, 1,422; Episcopal, 2,700; Lutheran, 2,153; Methodist Episcopal, 10,522; Methodist Episcopal South, 5,795; Presbyterian U. S.A., 8,674; Presbyterian U. S., 2.546; Evangelical, 775; nine other denominations, 2564. Disciples were the leading body in point



The Memorial Sublime

THE eternal struggle for good which your church has main-tained throughout the years since its foundation, has been written deeply into your minds and hearts.

Reaching out beyond the narrow confines of the district in which it is located - a decisive factor in the moral and apirtu-ual life of the community—your church—has become a power in civic and occlesiastical affairs.

To keep alive the spirit of the church and the men its achievements, there is none more fitting monument than a set of Deagan Tower Chimes, whose beautiful, fulsome tones peal forth to all men the spirit of truth, and the power of good, as exemplified by the church—your church.

To members who desire to be instrumental in giving to their church a sublime memortal of its high position, this fitting tribute is now within easy reach. To interested, responsible fequirers, a poetal will bring full information

# J.C.Deagan Inc.

Deagen Bldg., 4259 Ravenswood Ave., Chicago, Ill.



### FACING THE CRISIS By Sherwood Eddy

Mr. Eddy says: "Christianity today is facing a three-fold crisis. There is a crisis in our national and international affairs. There is a crisis in our industrial life. There is a crisis in our religous life. Can we rethink our faith in terms of modern thought and needs?" Mr. Eddy has poured out in this book the very soul of the message which he conceives to be the gospel of Christ for our age. The first part of Christ for our age. The first part of the book deals with the more personal problems of religious belief, such as the problem of miracles and of Biblical infaces squarely the great social and in-dustrial issues of our time, such as the ethics of war, the industrial unrest, and the race question.

Price, \$1.50 plus 8 cents postage.

CHRISTIAN CENTURY PRESS 508 S. Dearborn St., Chicago

### By T. R. GLOVER

THE PILGRIM

Essays on Religion. (\$1.75).

JESUS IN THE EXPERIENCE OF MEN A companion volume to "The Jesus of History." (\$1.90).

THE JESUS OF HISTORY
More than 100,000 copies of tian classic have been sold. of this Chris-ld. (\$1.50).

NATURE AND PURPOSE OF A CHRISTIAN SOCIETY

An appeal to the practice of the historic church, (\$1.00).

The London Times says of Dr. Glover's work: "Few English writers on religious matters seem able to serve the unbiased vet thoughtful reader so well as Dr. Glover, and many will gratefully avail themselves of the assistance of a layman who shows that he knows how they think and feel about religion, and can interpret the meaning of Christianity in terms they can readily understand.

(NOTE: Add 10 cents postage on each

(NOTE; Add 10 cents postage on each book ordered.)

### The Christian Century Press

508 South Dearborn St., Chicago

Ma

ing

near

Chri

กดนถ

servi

duct

ture

dame

nensi

indiv

p

Г

S

th

in

th

is

of gain this spring, showing accessions to their churches of 2,094. The largest Disciples church of the city is Linwood boulevard, with 2,723 members.

### Bible Union Makes Appeal to American Boards

The Bible union of China is a conservative organization which voices the point of view of reactionary theology. While the major part of its constituency is from missions independent of denominational control, many inside the denominational missions have more recently affiliated with the organization which now claims a membership of 1,700. At the 1922 meeting a memorial was drawn up and sent to the home boards which charges the missionaries of the other persuasion with not believing the scriptures.

### South Continues Its War on Evolution

The war on the evolutionary hypothesis which was first initiated in Kentucky a year ago and defeated there has been carried to other states of the south with more success. This anti-evolution bill carried in Oklahoma. It has been introduced in Texas, and has already carried the house of representatives. Dr. J. Frank Norris of Ft. Worth, well known fundamentalist preacher, appeared before the legislature in Austin. He challenged state university professors to appear against him there. His prowess has been rewarded by a personal letter from Wil-

liam Jennings Bryan, who says: "Your speech was great—it was unanswerable."

### Religious Education Association Holds Successful Convention

The convention of the Religious Education Association at Cleveland, O., beginning April 11 was a very large and representative gathering. Ministers and educators from all parts of the United States gathered there. The organization has developed many departments and many departmental sessions were held in behalf of special interests. Prof. Theodore Soares spoke at the opening session on "Religious Education in the New Age" and the same evening Dr. Lynn Harold Hough of Detroit gave an address on "The Minds of Men in the New Age." This organization traces its history back

to the Chicago convention in 1903 when the strong leadership of Pres. William Rainey Harper called it into being. It has headquarters in Chicago at the present time.

### Bishop Williams Receives High Tribute

The late Bishop Charles D. Williams, held sway over many hearts outside the Episcopal church. On a recent Sunday afternoon Dr. Lynn Harold Hough paid a tribute to the Bishop in Orchestra hall, praising him for the breadth of his views, and for his willingness to cooperate with men of a wide variety of creeds. His social sympathies made him an acceptable speaker in all sorts of gatherings where men were seeking a better society founded on Christian ideals.

# Chicago Young People in Monster Pageant

ONE of the most ambitious undertakings of Chicago young people is the approaching World Kindred week which will be staged in Medinah Temple, 'May 14-18. Various young people's organizations with a combined constituency of 16,000 are behind the enterprise which is promoted by the young peoples commission of the Chicago Church Federation. Two pageants will be presented, each occupying two evenings at the monster auditorium.

The first of the pageants is called "Finger Prints" and depicts problems of the home mission field. The play is lightened with comedy and has some scenes which depict the tragic. It is the more interesting by reason of the fact that representatives of the various races have been secured from polyglot Chicago and there will be no make-up in the appearance of these various actors.

The last two evenings will be occupied

# If You Are a Clergyman

and are not carrying accident and sickness insurance, you will be interested in the plan originated by THE MINISTERS CASUALTY UNION.

Just consider — Here is an organization which limits membership to ministers and religious workers; it is mutual and pays no profits; operates with unequaled economy; furnishes casualty protection at lowest cost; renders prompt, helpful service to disabled members, bringing numerous messages of thanks and appreciation.

Isn't this the kind of an insurance company which merits your confidence and support?

The M. C. U. courts investigation. Ask your brother pastors about it. Write for description of policies.

We have what you need.

# The Ministers Casualty Union

440 Auditorium Bldg.
STANLEY B. ROBERTS, D.D., Pres.

Minneapolis, Minn.
MELL W. HOBART, Sec.

by a foreign missions pageant called "Tides of India." This pageant play tells the story of a Rajah who after threatening to turn a tiger loose on the Christians near his palace, finds, in the end, that Christ is the leader he has sought, and, renouncing his own kingdom, enlists in the service of the King of kings. This production will be featured by the participation of over 500 young people from the various churches and will be a living picture full of color and action.

The enterprise does not have as its fundamental motive money-making. The expense has been underwritten by a group of individuals. Should there be a profit it will be put into the promotion of religious educational work, the net proceeds being divided on a fifty-fifty basis between the commission and the various organizations cooperating, which includes the A. M. E. Young Peoples' union, Baptist Young Peoples' union, Christian Endeavor union, Congregational Young Peoples' societies, Epworth League, Evangelical League, Interdenominational Young Peoples' union, Luther League and the Presbyterian Young Peoples' federation. The temple, where the pageant is given, is the largest auditorium of its kind in the entire city and it is expected that record-breaking audiences will greet the efforts of the young people.

# Art and Religion

By VON OGDEN VOGT

"To artists and lovers of the beautiful, I want to speak my definite expectation of a time soon to come again when patrons of the arts will see in the religious institution an incomparable opportunity for the most persuasive influence of beauty upon the people. Every church building in village or city should itself be a noble work of art. And the arts have each a proper place in the fostering of the supreme experience of worship.

Such is the purpose of this new book, as stated by the author in his preface. The book presents a penetrating analysis of the power and necessity of art in religion. It regards the act of worship as the supreme art. Upon this idea is built a definite theory for reconstructed technique in the art of worship.

### Dr. Charles Clayton Morrison Says of this Book:

"I set this book near the head of the list of those recent books which in my humble opinion every responsible churchman, be he minister or lay officer, ought to read. There is no other piece of writing that does for the non-liturgical mind what Mr. Vogt has done in Art and Religion. And I can scarcely imagine a work more needing to be done. As I go in and out of the churches, I do not know whether I am impressed more by the bareness of the services than by the pathetic attempt of so many untrained but right-feeling ministers to introduce elements of richness and order into their worship. Here is a field which for Protestantism is unplowed save for that strip which Episcopalianism has furrowed and faithfully cultivated. Mr. Vogt has run a keen and well-guided share into this rich soil, and sown seeds of lovely promise. Let no one imagine this is an academic treatment of art and religion. It is practical, concrete, immediately usable, and it carries the authority of nobility and real inspira-

Price of the book, \$5.00 (add 14 cents postage).

### THE CHRISTIAN CENTURY PRESS

508 South Dearborn Street

Chicago, Ill.

### The Book Department

of The Christian Century Press will secure for you any current or standard book. But if books ordered are not advertised in the columns of The Christian Century or are not well known, do not neglect to indicate both author and pub-

### By FREDERICK F. SHANNON

(Books of Recent Publication)

THE INFINITE ABTIST
And Other Sermons (\$1.25) SERMONS FOR DAYS WE OBSERVE (\$1.50)

THE COUNTRY FAITH
And Other Sermons. (\$1.00)

The Christian Century Press

508 South Dearborn St., Chicago

# A Little Library for

### MINISTERS

Ambassadors of God By S. Parkes Cadman. (\$2.50).

That the Ministry Be Not Blamed

By John A. Hutton. (\$1.50).

The Prophetic Ministry for Today Bishop Charles D. Williams.

The Art of Preaching By Charles R. Brown.

The Freedom of the Preacher By William Pierson Merrill. (\$1.25).

The Ministry as a Life Work By Robert L. Webb. (\$1.00).

The Art of Preaching in the Light of Its History
By Edwin C. Dargan. (\$1.75).

Preaching as a Fine Art By R. C. Smith. (75c).

Preaching the Social Gospel By Ozora S. Davis. (\$1.50).

Preaching and Sermon Construction

By Paul B. Bull. (\$2,50).

The Preacher and His Sermon By J. Paterson Smyth. (\$1.50).

Heralds of a Passion By Charles L. Goodell. (\$1.25).

**Evangelistic Talks** By Gipsy Smith. (\$1.25).

(Add 8 cents each book for postage)

A Suggestion to Laymen: Why not purchase this "little library," or perhaps half of the books, as a gift for your pastor?

If you are a minister, send your order for all of them, or the special books de-sired, and ask that the order be charged to your account, payable July 1.

CHRISTIAN CENTURY PRESS 508 S. Dearborn St., Chicago

# THE BOOK SERVICE

of

# The Christian Century Press

"I have been ordering books from The Christian Century Press for years, and my orders have run into hundreds of dollars, and I can truthfully say that I have never yet been disappointed nor dissatisfied with my purchases."

Thus writes one of our customers. And this is a typical bit of testimony. There's a reason.

- We do not sell books in job lots, nor do we handle old books without current value.
- We keep abreast of the times in book publication, and select the really worth-while books to recommend and sell to our customers.
- The books we mail out are new, fresh from the publishers. Our customers do not return books sent out to them, so that we have no used books with which to fill your order.
- 4. Our book service is more than a business for profits: it is based on a genuine desire to promote the reading of the best books by the thousands of Christian leaders who follow our book suggestions.

Read our book advertisements, select the books you wish and mail us your order. We will grant you 60 or 90 days to take care of payment for same.

BOOK ORDER COUPON

### THE CHRISTIAN CENTURY PRESS,

508 South Dearborn St., Chicago.

(NOTE: Postage to be added on orders.)

23

# Six New Books on Religion

### What It Means to Be a Christian

By EDWARD I. BOSWORTH

(Of Oberlin Graduate School of Theology)

The "man in the street" does not always understand the language of the church. Professor Bosworth knows this man—and he also knows the heart of the evangel of Jesus. In this book he interprets the one to the other, in homely, unassuming vernacular, but with burning sincerity and overwhelming urgency. (\$1.25).

### Some Christian Convictions

By HENRY SLOANE COFFIN

"An effort to restate a few essential Christian convictions in terms that are intelligible and persuasive to persons who have felt the force of the various intellectual movements of recent years." (\$1.50).

### What Is There in Religion?

By HENRY SLOANE COFFIN

Refreshment, cleansing, power, illumination, fertility, buoyancy, serenity and adventure, beauty, division and unity, change and permanence—all these are "in religion," according to Dr. Coffin. An exceedingly suggestive book from the viewpoint of sermon-making. (\$1.25).

### Religious Perplexities

By L. P. JACKS

(Editor The Hibbert Journal)

Intimate discussions, extremely helpful to men and women who are earnestly seeking to come to a better understanding of the essentials of religion. The Chicago Post recently gave a half-column of editorial space to praise of this little book, which it places in the forefront of books of its kind. (\$1.00).

### The Authority of Jesus

By R. WINBOLDT HARDING

The author reminds us that love lies at the very heart of things, and shows that it is "practical politics" in human life. This book finds the secret of Jesus' authority in his life and personality rather than in his formal teaching. (\$2.00).

### If I Miss the Sunrise

By J. H. CHAMBERS MACAULAY

This book proceeds on the conviction that the Christian religion is "rational through and through," and that it can be verified in the personal soul, and in the history of the movements of the human spirit, as humanity realizes itself in its outreach and life. There is a permanent reality that reveals itself in Jesus Christ to every man and every age. (\$2.00).

# THE CHRISTIAN CENTURY PRESS

508 South Dearborn St., Chicago

# Books by GAIUS GLENN ATKINS

The Undiscovered Country

A book of essays, including eleven titles, among them: "The Undiscovered Country," "The Road We Travel But Once," "Highways in the Heart," "The Shared Morsel," "The Wings of the Morning," "The Worth of a Man," "Lost Rivers," "The Power of the Upward Look," "The Ultimate God." (\$1.50).

Jerusalem, Past and Present

"A rare book for style as well as subject, insight, historic perspectives and spiritual suggestion. It is a book of knowledge, but also of power, of exquisite diction and literary charm, values that both charm the mind and set the heart to heavenly music. One of the books that will help to relieve us of the restless craving for excitement that has taken possession of us, and to make clear that we can read history truly only as we send it as 'His Story'—and that we attain our best only as the hope of the soul is realized by citizenship in 'the City of God.'"—The Baptist World. (\$1.25).

Pilgrims of the Lonely Road

These essays on some of the great spiritual leaders of Christendom and their books are an intellectual feast. There is loftiness and classic purity of style that impresses and uplifts the reader. (\$1.50).

The Christian Century says of the author of these books: "It is a highly disciplined and nobly restrained mind which Dr. Atkins brings to all his tasks. There is a gritty human quality which prevents his being academic, and a sure touch as he moves about the experiences of life. . . . A steady and fearless mind expressing itself with scientific precision and yet often in phrases of exquisite chiseling and haunting beauty."

### THE CHRISTIAN CENTURY PRESS

508 S. Dearborn St.

Chicago, III.

### INTERESTING FACTS

- ABOUT -

DOROTHY CANFIELD FISHER'S

Translation of

# PAPINI'S LIFE OF CHRIST

Published March 23rd.

First Edition exhausted within one week.
Second Edition exhausted within one week.
Third Edition exhausted April 10th.
Fourth Edition exhausted April 17th.
Fifth Edition exhausted April 27th.
Sixth Edition (15,000 copies run) ready for delivery May 1st.

"It is altogether likely that this book will become a world classic."—Chicago Evening Post.

HAVE YOU PURCHASED YOUR COPY?

Price \$3.50, plus 12 cents postage

By buying now, you may pay for the book July 1.

THE CHRISTIAN CENTURY PRESS
508 South Dearborn Street CHICAGO

Here's Help For the Minister



# Remington Portable Typewriter

EASY to learn and easy to operate at double your former pen-writing speed. Facilitates sermon writing. Facilitates all writing. Furnishes manuscript which is always legible, even in a poor light.

It is the busy minister's most efficient helper, the friend that saves many a precious hour in all his writing tasks. It will give you time for more writing, more time for church activities, or recreation—whichever you wish.

Compact—fits in a case only four inches high.

Complete—has Standard Keyboard and other "big-machine" conveniences. It also resembles the big machines in all around efficiency, for don't forget it's a Remington—with every merit for which Remingtons are famous.

Take any user's advice and buy a Remington Portable.

Easy payment terms, if desired

Sign and mail this coupon and we will send our illustrated "Your Ever Handy Helper," which tells you how to lighten your present writing burden.

Address Department 21

Remington Typewriter Company

374 BROADWAY, NEW YORK

